

# The Herald

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MISS FRANCES E. WILLARD.

### WOMAN'S CHRISTIAN TEMPERANCE UNION.

World's Convention, W. C. T. U.

THE temperance women are here in full force, representing the first convention of the World's W. C. T. U. and the twelfth convention of the National W. C. T. U. The first skirmish was engaged in at the rooms of the Massachusetts Union. Here committees were appointed, the constitution considered, and words of cheer uttered by some of the women present, on the outlook in their several countries. It was purely informal. It was voted that the white ribbon be adopted as the badge of the World's Union, and "For God, and Home, and Humanity," as the motto. There was, as is fitting, considerable prayer and singing at this opening gathering; the Crusade psalm was read, and the Crusade hymn sung.

On Wednesday morning the first convention of the World's W. C. T. U. was held in Faneuil Hall, and a good-sized audience assembled. Miss Willard rapped the assembly to order, and Lady Somerset offered prayer. And then, being felicitously introduced, she said:—

"During the siege of Lucknow a little Scotch girl looked up at her mistress and said, 'Dinna ye hear the pipes?' telling that deliverance was at hand; and as I stand here to-day it seems to me that I hear the pipes which sound the deliverance of all nations from the curse of the opium and liquor traffic. As I stand here in this grand old place where American independence was born, I am reminded of the fact that your ancestors did well; to-day we are gathered to make a declaration of a grander independence than that which men from the worst forms of bondage with deliver the souls of mankind have ever been shackled."

Various items of business were then attended to. At the afternoon session reports were read. Miss Esther Pugh, the treasurer, stated that in the four years of the Union's existence the receipts had been \$1,769.94 and the expenses \$3,339.20, the deficit being made up from the treasury of the National Union and the World's offering. Miss Gibson, of France, Signora Angelina, of Italy, Miss Campbell, of South Africa, Mrs. Schaffner, of China, Mrs. Love, of Melbourne, Miss Phinney, of Burma, Mrs. Bowes, of Vancouver, Mrs. Peters, of St. John's, Newfoundland, Mrs. Leavitt and Mrs. Barney each spoke a few words. The following officers were elected: Mrs. Mary Clement Leavitt was elected permanent honorary president of the World's W. C. T. U.; Miss Frances E. Willard, president; Mrs. M. F. Williams, treasurer; Miss Anna Gordon, secretary. Lady Somerset was chosen vice-president at large.

National W. C. T. U.

The Executive Committee of the National W. C. T. U. met all day Thursday in the Park St. Church, attending to the varied business, such as the election of officers, the appointment of the evangelists, the consideration of the by-laws, and plans for future work. An enormous and elegant crowd gathered in Tremont Temple on Friday morning to listen to the annual address by Miss Frances E. Willard, the president. On the front of the great organ was a beautiful long banner with a globe encircled by a white ribbon, floating in a blue sky, and underneath the motto: "Christ for the World."

Miss Willard's Annual Address.

After referring to the fact that the roll-call of the National societies was unbroken by death, to the great work that the Union had already accomplished, and to what woman would do towards the annihilation of evils if she could have her way, to the value of science and faith, she said:—

"Questions about our attitude toward different creeds are often asked me, and I have no answer better than the one that you perhaps have noticed this year floating in the great Gulf Stream of the

daily press: 'Our creed is Jesus Christ. All hail to Him—the smallest—being assumed better than any belief about Him—the greatest—or for that matter about anything else.' There are many denominations, but the different branches bear the same fruit; they all draw life from the same hidden root, which we seek to know as life. By this we judge rather than by the words written in their creeds."

She then took up the various departments and their work, all of which showed a most encouraging condition of affairs; and urging in eloquent language to a deeper consecration and a more vigorous co-operation in the varied labors and needs of the Union, she uttered this strong word about prohibition, which he who runs may read:—

"There are two doors now open that I would, had I the power, lock before sunset; first, the mouth of the moderate drinker, by enlarging his scientific knowledge, and mellowing his heart in wiser love to God and man; and next, the door that shuts every brewery, distillery and grog shop. The key that would do this is prohibition by law, prohibition by politics, and prohibition by woman's ballot—may we soon grasp it in our firm and steady hands! We can do this; we propose to do it; we will do it. Well has it been said by that heroic leader, Eliezer Hopkins, of England, 'I cannot' is a lie on lips that say, 'I believe in the Holy Ghost.' The king is the man that can, and they are kings in character who, as the combat deepens, still cry, 'On ye brave!'"

Coming later to consider the two parties as related to temperance work, she offered this word of advice in language that scorched:—

"The scourging of another Presidential campaign is close upon us. Its smiting blows have already descended on these devoted heads. 'Strike—but bear me' is the proverbial white-ribbon cry. Two out-worn parties, held together by an organized appetite for spoils, are in their expiring agonies, and we to those who come within the circle where they fight! God help us to be brave; to cry aloud and spare not; to speak no harsh word of individuals, but hold up wicked combinations to the execration they deserve; to hate the sin and yet the sinner love."

"Let me here say we would like to hurt the Democratic party—especially in cities; we believe it to be league with the saloon. But we are looking about for material with which to build the Ark of Prohibition; the Democratic timbers are too worm-eaten to go in, the death watch ticks in the disintegrating joints of the old whiskey-logged hull. A noble youth like Governor Russell, of Massachusetts, is its fittest survival, but the old bulk is doomed. The ship Republican has good timbers in its hull, but the masts and spars of its leadership are struck by whiskey lightning, and in its distress it makes for tariff town, the nearest harbor; while the Ark of Deliverance can never rest except on the Mount Pisgah of Prohibition."

"What, then, are we to do as wise master-builders? What, but batter away at the most vulnerable points of the ship Republican, viz., the 'doubtful States'; break the old hull and build the strong timbers of its best manhood into the Prohibition Ark. This is what Prohibitionists have been doing for seven years, and must do till the end."

"Ministerial bodies have spoken out this year with remarkable faithfulness, both in England and Canada, Australia and the United States. They are far in advance of their respective flocks, whose votes, were they but aggregated, would rout the liquor traffic from these great nations one and all. For, as was said by Bishop Foster in his famous temperance talk a few years since: 'If the Christian voters of this country would stand together at the ballot-box to-day, there would be no legalized liquor traffic in America to-morrow.' The same is equally true of all English-speaking lands. High license has failed as a police measure, because saloons are no fewer and no more reputable, and just as many police are requisite to keep them orderly, in so far as they are kept, and they violate the law just as they always did, while unlicensed places are more numerous than ever."

"Listen to the stir and rumble of the loom of time. Prohibition prohibits, else why the savage opposition in Nebraska last year? It is not to-morrow that our cities will be in the clutch of the saloon; it is to-day. We used to prophesy that it would come. Now we are in it; we have actually reached the period of intimidation; preachers are intimidated by church officers; business men by saloon politicians; the boycott has taken effect outside of Ireland; the mob readily catches the spirit of intimidation from its superiors; hence the dangers to ministers, women and little children in our recent campaigns."

Under the head of Social Purity, this ringing word to the mothers of the land was given:—

"For my part I believe the steady head of the world when clarified from alcohol and nicotine will perceive that its supreme achievements are in the continent of philanthropy, in the fertile valleys of human nature, not in the coarse mud-bankments and roaring sluiceways of our present material civilization. Then let us glorify the vocation of motherhood above all other, for the only queen that shall survive is the mother on her rocking-chair throne, with a curly-headed subject kneeling by her side, a soft hand on its pure forehead, and its sweet voice saying, 'Now I lay me down to sleep.' But that mother must be regnant over all earthly powers, even the divine one that dares invade another life; she must be God's, and her own, a free woman to whom shall never come the announcement of her highest office and ministry save from the deepest intuitions of her nature responding to the voice of a love so pure that it is patient and bides its time until the handmaid of the Lord shall say: 'Be it unto me even as Thou wilt.'"

This affectionate word of praise for the real practical work being done by disciples of Christ everywhere, reads well:—

"The newest idea in philanthropy is the giving of one's self. As was playfully said by somebody, 'Here's my check, send somebody else; but it is rapidly becoming, 'Here am I, send me.' By this rapid becoming, 'Send me across the wide oceans into wild and savage islands, send me to some foreign clime and race.' But in the fulness of time, behold, all races have sought us, the English-speaking people, all our own shores, and the home missionary is a foreign missionary too. There are to-day in this country twenty-five different groups of deaconesses who are being trained and taught their work, four denominations at least having officially sanctioned this old way newly restored in the church. These women, in consideration of being relieved from all thought of what shall we eat or what shall we drink and wherewith shall we be clothed and sheltered, give their entire time and efforts to the less fortunate classes, going among them from house to house, counseling with them, reading the words of life, kneeling in prayer, and at the same time learning the practical needs of the household; helping the poor, nursing the sick, and in every way proving that the

religion of Christ is not a theory, but a reality. All the theologians combined are not doing so much to restate the Gospel among the masses as are these every-day workers sent out from Moody's training schools, from the homes of the deaconesses, from the barracks of the Salvation Army. When the dockmen had their great strike in London, a good Christian who was among their leaders, a workman like themselves, but taught of God, gathered around him an audience of these rough, uncouth men who were standing idly about, and told them what he thought Christ would do if He lived in that great city to-day and owned the wharves. So earnest were his words and so practical his representation of the Christ life, that when he had finished, one of those rough men took off his hat and cried out, 'I never heard of Him before, but here's three cheers for Him anyhow,' in which the mob joined with a right good will. What a lesson was in that scene for the thoughtful Christian man and woman! The world will always cheer for those who comfort its heart when it aches, who feed it when it is hungry, who go out to it when it is hopeless, and this is just what the disciples of Christ are for, and unless they do this they are a libel upon Him and an embodied blasphemy upon His good-news Gospel."

She generously said that "we have some royal comrades in the Catholic fold," and referred to Archbishop Ireland, Bishop Cotter, Bishop Spaulding, and to Father Walter Elliott of the Paulist Fathers, quoting what he recently said, referring to the Plenary Council of Baltimore in 1883: "It sounded the knell of the Catholic saloon-keeper. Whatever the outside world may have thought of that decree, to the Catholic world it meant that no Catholic can remain in the liquor business and have the privileges of his religion."

Miss Willard closed her most admirable, eloquent and suggestive address with personal tributes to some of the delegates present at the great convention.

At the afternoon session a brief memorial service on the death of Mrs. S. J. Downes, of New Jersey, announced during the convention, was held. Mrs. Clara Hoffman, of Missouri, spoke, and then Mrs. Caroline J. Buell presented a view of the country from the landing of the Pilgrims until the present, thus exhibiting the area and progress of the work. The membership, she said, this year is over 135,000—a gain over a year ago of 10,000. Miss Esther Pugh, followed with the report of the treasurer, which showed a balance in the treasury of \$2,028.27, the receipts having been \$25,259.23. Then came the very interesting "remedy of the presentation of the delegates, the great audience giving the cheerful Chautauqua salute."

At the evening session another great crowd assembled. Letters of regret were sent by the Governor of Massachusetts and the Mayor of Boston because they could not welcome the W. C. T. U. to the city and State. Dr. Geo. C. Lorimer then gave a strong address of welcome, and read the manuscript welcome of Rev. Dr. J. B. Dunn, editor of the *Boston Daily Traveler*; Mrs. Livermore also welcomed the Union in a charming address. Mrs. Mary C. Leavitt, Miss Frances E. Griffin, and Mrs. Mary T. Butler responded for the organization.

At the morning session of Saturday, before the usual crowd, Mrs. Buell spoke upon organization as a factor in the work and progress of the temperance cause; Mrs. Grubb, upon the work among the foreign population; Mrs. Barnes, upon young women's work; Mrs. Rice, upon juvenile work; Dr. Annette J. Shaw, upon health; Mrs. Armstrong, upon heredity; Mrs. Leavitt, upon physical culture.

After fraternal greetings from Father Cleary for the Catholic Total Abstinence Union, representatives of the Good Templars, Mrs. Maude Ballington Booth for the Salvation Army, Mrs. Alice Freeman Palmer for the college girls, Mrs. Leavitt, Dr. Mitchell, Mott Stewart, Mrs. Parker—upon "Dress Reform"—Miss Balgarnie, and Prof. Rena Michaels, of Michigan—upon "The National Issue"—and Anne E. Morgan, of Wellesley College, spoke in the afternoon.

A seething sea of people rushed up to the doors of the Temple in the evening, and multitudes were turned away. It was the "Y's" evening, and five-minute views of their work were given by Mrs. Smith (New York), Miss McDowell (Illinois), Miss Kearney (Mississippi), Miss Fessenden (Massachusetts), Miss Gibson (France), Lady Somerset (Great Britain), and Miss Willard (America).

On Sunday the various pulpits throughout the city were occupied by the women. The centre attraction was the annual sermon preached by Lady Somerset at Tremont Temple. She took those wonderful verses of devotion and self-sacrifice for which she is famous. The idea around which the whole sermon revolved was that of the necessity of suffering to achieve victory. A paragraph is quoted here and there:—

"If I were asked to summarize that which I believe constitutes the whole secret of every great leader's history, I should go straight to these words, for in them I find the whole inspiration of every life that has been called to lead humanity—self sacrifice, suffering and pain. Right through the ages this principle has come down to us, even from the time when it was breathed in the old legend, which tells how Christus, the Son of God, died for the world, and we realize that the divine in the human heart struggling in the twilight of the world had grasped, as it must always grasp—as it did when Fr. Damien went to the leper island—the sublime, God-given principle that one man must die—nay, better, one man must be willing to die—for the people."

"Every life is a sacrifice. It is a measure, rejected by man. Every great victory will be won because we have shared the sorrow. Humanity is the great work God would have us build with careful patience and infinite, tender perseverance. The only power to grasp and hold the minds of men to-day is direct contact with the Divine; expressed not in the pictures or in the grand monuments of art, or in the vaulted arches of infinite beauty, gorgeous ritual or solemn organ peal, but through that living, breathing humanity which has become the shrine of the indwelling Presence."

"This is the grand witness we are all called to give. We want to see Jesus Christ as He is, not as He has been so long represented in the light of a dead and worthless Christianity; to hear again the first words ever uttered from an earthly pulpit: 'The Spirit of the Lord is upon me; He hath anointed me to preach the Gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, and to set at liberty them that are bound.'"

"But I think the modern paraphrasing of these words by His professed followers is too often, 'I came to hunt down all heresy, to see that each man's teaching should be exactly conformed to the exact limit of what I hold; to stop my ears to the cry I do not wish to hear and believe it does not exist; to make the very best for myself of this world and to hope for the very best in the world to come.'"

could not understand, and they were obliged to bow their heads before the reflection of the living God."



LADY HENRY SOMERSET.

At the Monday morning and afternoon sessions, beside some business attended to, the Educational department occupied the time, which magnified the inculcation of temperance instruction through the public schools, the press, kindergartens and general literature; and the Evangelical department, which stimulates the temperance work in prisons, jails, almshouses, asylums, police stations, among railroad employes, soldiers and sailors.

Music Hall never looked more beautiful in its decorations than on Monday evening last, when the White Ribbons held their banquet. About eleven hundred banqueters sat down to the tables, and the balconies were filled with spectators. Mrs. Livermore was toast-mistress, on whose right sat Lady Somerset, and on the left Miss Willard. Rev. Joseph Cook, Mrs. Leavitt, and Rev. Dr. A. A. Miner each responded to toasts, and then Mrs. Salie P. Chapin, of Charleston, South Carolina, was called to respond to the toast: "The Woman's Christian Temperance Union of the South. They know no South, no North, no East, no West, in their efforts to free our beloved land from the bondage of strong drink." Mrs. Chapin made one of the best speeches of the evening, speaking in a clear, full voice and with an earnestness of manner that held her auditors. She said:—

"We are trying in the South to bring about the end spoken of in our sentiment, and there is this great force that is bringing this to pass. And yet we do not differ much from each other—Massachusetts and South Carolina. Massachusetts got up the first rebellion, and we got up another, and yet we differ in that we did not succeed as well as you did. We are like Massachusetts in another thing: we are proud of our ancestry. They came from the higher branches—if evolution be true—and were educated in the higher branches. You boast of your Plymouth Rock; but, bless you! the Huguenots landed at Port Royal fifty-eight years before the Pilgrims came. And then, too, the first declaration of independence was framed and read in the South. And we gave you Washington; and what would you have done without him? We were not the first to hold slaves; we bought them of you. And you call us bloodthirsty savages because we were slave-holders; but what were you then? We freed the slaves because you would not do it, and now we are trying to improve their condition. Our South is being filled with the best people from the North, and right beside our cotton fields are being erected our manufacturing plants. Soon there will be no North or South, but a united country. We have our memorial days, and they are, as you said, sad and suggestive. Oh, let us clasp hands!"

Lady Somerset followed in a magnificent address. Rev. Dr. A. J. Gordon, Rev. Dr. E. E. Hale, Mr. Henry H. Faxon, Hon. John D. Long, Sir Leonard Tilley, Governor of New Brunswick, Mr. William G. Harris, Miss Frances E. Willard, and Mrs. Mary A. Lathrop also responded to toasts.

White Ribbons.

Lady Somerset, being requested to inscribe her name in an autograph album, wrote: "Isabella Somerset. I came not to be ministered unto, but to minister."

Hannah Whitall Smith wrote, on another page, her name, with this Scripture: "Lo! I am with you always, even unto the end of the world."

At Faneuil Hall part of the monster petition for the prohibition of the liquor traffic, passed together, was hung completely around the hall; its edges were trimmed with red and blue braid. The whole contains about 1,000,000 names, and is in 40 different languages.

A paper globe, with a white ribbon encircling it, was hoisted on the top of an umbrella, and across the end of the hall, back of the platform, was the following motto: "For God, and Home, and Every Land."

When Lady Somerset said at Faneuil Hall that "When America declared her independence, she did well," it was a gracious compliment to that great event, this great country, and to her English womanhood.

It was a startling statement when she said that if the British subject gets an option license, he is obliged to sell so much in opium to hold it.

Lady Henry Somerset is the eldest daughter of the Earl and Countess Somers, of Eastnor Castle, Leicestershire, England, and the wife of Lord Henry Richard Charles Somerset, the second son of the Duke of Beaufort. The simple nobility of her character is illustrated by the great work she has personally done for the poor girls, the miners, the colliers, and the miserable beings of the slums of Soho. She is of medium height, plump, with a beautiful, strong, womanly face, and dark eyes and hair—an English matron, who, one might well judge, would be interested in such a large reform as that of prohibition. She revealed the inspiration of her interest by the frequent quotations of Scripture which she made. And how simply she was attired—in a gray striped silk and a black jetted bonnet, with only a modest and becoming display of jewelry. As a speaker she has a pleasant, persuasive voice, and but few gestures. Her smile either when speaking or recognizing a friend in the audience is exceedingly winning and attractive.

Mrs. Katharine Lente Stevenson read a fine original poem, the closing stanza of which was:—

"They are coming, they are coming,  
Marching to this music sweet:  
What though long the road, and weary;  
What though now of bleeding feet?  
God is guiding, God is calling.  
'Tis His sweet, though veiled through man's;  
And each heart replies, 'Send me, Lord!'  
It is waiting for the clans."

It was given at Faneuil Hall to send out six salaried missionaries as soon as the money can be raised.

Mrs. Julia Ward Howe at Faneuil Hall recited her great "Battle Hymn of the Republic," and the audience sang it at the close of the noon session.

It was a pleasant sight when a handsome lady—Mrs. Frances Barnes, of New York—knelt by

the side of the desk at the close of the morning's session and offered the prayer that God would give these women "those of advanced age, the young people, and the children."

Clad entirely in black to even a scarf of black lace about her head, which accentuated her pale face, Mrs. Leavitt made a good plea at Faneuil Hall for the unity of temperance work the world over.

Hannah Whitall Smith is a tall lady, with a face strongly resembling our own Mrs. Livermore. She wears a black dress with puffed sleeves, eyeglasses, and a Quaker cap; and her voice, sweet and musical, tells the "thee" and "thou" as she reads the following letter from the poet Whittier:—

Amesbury, Nov. 11, 1891.  
Dear Friend: Thy letter has just reached me. To the summons of no person living would I more readily respond than to thine. But I am confined by illness, and I am sorry to say that it is not possible for me to have the gratification of meeting thee and thy co-workers in Boston.

When I think of the small beginnings of the Woman's Christian Temperance Union and of its present vast proportions, I am very grateful and hopeful. What hath God wrought! The little one hath become a thousand; the handful of corn shakes like Lebanon."

You have carried the temperance banner around the world, and your signal has called out answering echoes in all lands. You are conquering Old World masculine prejudices and proving the efficiency and necessity of the work of womanhood in the world's progress. You have awakened that enthusiasm of humanity which, wisely directed, is irresistible. If the gigantic evil is still strong and defiant, you have saved many of its victims, and the blessing of thousands of afflicted families is with you.

That God may continue to bless you in your great endeavor is the desire of thy friend,  
JOHN G. WHITTIER.

The following mathematical problem, quoted by Miss Willard in her address, comes from Dr. R. H. McDonald of San Francisco:—

If five drinks make a man drunk, how drunk is he when he takes one drink? One fifth.  
How drunk is he when he takes two drinks? Two fifths.

How drunk is he when he takes three drinks? Three fifths.

How drunk is he when he takes four drinks? Four fifths.

When he takes five drinks? DEAD DRUNK.

"Our Quaker Greatheart," was Miss Willard's characterization of Mrs. Hannah Whitall Smith.

Miss Willard regards Prohibition as "the Banquo's Ghost of Politics." Surely, it will not down.

It is both Miss Willard's and Mrs. Leavitt's opinion that the next president of the World's W. C. T. U. should be that estimable and generous woman, Lady Somerset. When Miss Willard made this statement, there was loud hand-clapping and a cloud of fluttering handkerchiefs.

To Miss Anna A. Gordon, her tireless and efficient secretary, Miss Willard paid a hearty tribute for her labor, her interest, her tact, in her heavy duty.

The preamble to the constitution adopted denounced these things which injure in various degrees the human family—intoxicating liquor as a beverage, opium, tobacco, gambling, Sunday desecration, war, and the disfranchisement of women.

The lament of Miss Tai Soke, a native Japanese lawyer, that dealers send Bibles and run on the same ship to Japan, was a deep thrust at our American greed of the almighty dollar.

The following mottoes were hung at Tremont Temple:—

"Love One Another."

"The Lord gave the word. The women who published the tidings are a great host."—Ps. 68: 11.

"We note them that call evil good and good evil—which justify the wicked for reward."—John 8: 20, 21.

"High License for the State is High Treason against the Decalogue."

"We wage our peaceful war for God and Home and Every Land."

There was such a large crowd in attendance at the meetings on Friday that ladies were seen at 1 o'clock eating their lunch on Park St. Church steps, and the restaurants were jammed. Overflow meetings were held at the Park St. Congregational Church and Bromfield St. M. E. Church.

The arrangements for the Convention were very faulty in many respects.

The *Union Signal* enterprisingly published a daily here in Boston during the sessions.

Henry Faxon presented for various purposes checks to the amount of \$2,500.

William E. Russell, Governor of Massachusetts, and N. Matthews, Jr., Mayor of Boston, sent letters on Friday evening, each regretting that they could not be present because they were resting—one after the arduous labors of an anti-prohibition campaign, and the other preparing himself for one in the near future. How does this please the righteous temperance sentiment of old Massachusetts and this ancient city?

Women, unlike men, said Dr. Lorimer, go to the ant and learn wisdom and to the hen and learn promptness.

On Friday afternoon, when Mrs. Gen. Clinton B. Fisk was presented to the immense audience, Miss Willard said: "There's not a dearer girl to white ribbons than the one where the General lies, and which this convention covers with flowers on Memorial Day. Not alone because he was a soldier, but because he carried our banner in the thickest of the fight."

The music, during the whole convention, was of a high order.

Ex-Governor and Mrs. Claflin were at Tremont Temple on Sunday afternoon. It is gratefully recalled, in this connection, that Mr. Claflin, as governor of this commonwealth, first uttered in his annual message a strong plea for the absolute equality of woman.

The "Y's" presented Lady Somerset with a gold spoon, topped with a white ribbon.

Devotions preceded every service.

Lows were the "Y" banner.

Mrs. Bishop Simpson made a tender reference to the last time she was on the platform of Tremont Temple with her revered husband.

On Sunday evening the convention eclipsed the eclipse.

Hon. Neal Dew received a delightful ovation.

Mrs. Bottoms and Amanda Smith were royally welcomed.

Miss Marion Isabel Gibson vivaciously and charmingly interested people in her French work.

We are indebted to the courtesy of Col. Chas. H. Taylor, of the Boston Globe, for the use of the cuts of Lady Somerset and Miss Willard.

No sex in suffrage and no skirts in suffrage," said Joseph Cook.

"America is the country that speaks of liberty and a glorious future," was Lady Somerset's tribute.

At the close of Lady Somerset's address at the banquet, "Should Auld Acquaintance be Forgotten?" was beautifully sung by Mrs. Alice J. Harris, the audience heartily joining in the refrain. It was an inspiring episode.

### GENERAL MISSIONARY COMMITTEE.

"CHRYSENE."

OHIO is the empire of Methodism. More than one-tenth of the entire membership of the Methodist Episcopal Church is within the Buckeye State; so that it is fitting that there should be such a series of Methodist gatherings throughout the State during the past month. Cincinnati entertained the Episcopal Board and treated the general superintendents to the best city could afford. Last week Columbus claimed her share of Methodist patronage, and the capital city learned more about the work of the great Church Extension Society than it ever knew before. And now Cleveland entertains the General Missionary Committee. It would seem that Ohio would enjoy a great revival of denominational interest, after this series of meetings. The investment will pay in large returns when the various benevolences are reported next year.

Promptly at 9 o'clock on Wednesday, Nov. 11, Bishop Bowman took his place in the presiding officer's chair and called the meeting to order. Rev. Henry Mansell, D. D., of India, was on the platform with Secretary McCabe and the Bishop. Dr. Mansell conducted the devotional services. How sweetly and yet triumphantly the voice of Secretary McCabe led in the familiar hymn,—

"I love Thy kingdom, Lord,  
The house of Thine abode,  
The church our best Redeemer saved  
With His own precious blood."

The Chaplain was happy enough to sing well, and those who sought the reason, easily discovered it when Treasurer Hunt read his report. The lesson read was from Isaiah 35, and Dr. Mansell led in earnest prayer. He remembered Bishop Merrill in his affliction, Bishop Vincent who is abroad, and Missionary Bishops Taylor and Thoburn. Dr. Baldwin called the roll of delegates and officers. There was a general response to the roll-call. The hour of 9 o'clock was fixed as beginning of the morning sessions and closing at 12.30, and the afternoon session should begin at 2.30.

The officers of the General Committee are: recording secretary, Rev. S. L. Baldwin, D. D.; financial secretaries, Dr. Sanford Hunt and Dr. Earl Cranston; and corresponding secretaries, Drs. McCabe, Peck and Leonard. These matters concerning routine business being adjusted, the Committee began its work in earnest.

Bishop Fos presented the report of the special committee that had in charge the purchasing of the property owned by the Woman's Foreign Missionary Society at Wuhu, China. The report gave the history of the case and recited from the various communications that had passed concerning the matter, and concluded that, since ground had been given the W. M. Board that this property would be purchased, it was advisable to complete the purchase as soon as practicable and pay \$2,450 to the board of managers of the Woman's Society. Some opposition was manifested toward the report, but after a spirited debate, the Committee agreed to accept the report as the best solution of a difficult question.

Upon the request of the Committee, Dr. Edwards, of the *Northern Star*, gave the latest news concerning the condition of Bishop Merrill whom the Doctor had left on the evening before. He reported that the Bishop was in a critical condition which would probably require a painful surgical operation before he could improve in health.

Upon motion of Dr. Baldwin, three committees were ordered, viz., one to have charge of the consideration of all matters pertaining to the missions in Africa and Asia, a second having European, South American and Mexican affairs, and the third on domestic fields. These committees were to be nominated at the beginning of the afternoon session. The usual tangle about the method of making the appropriations next occupied the attention of the Committee. It was evident that this year domestic missions should have the first chance of representation before the Committee; but the method of reversing the order usual in the consideration of the various fields, was difficult. These latest news concerning the condition of Bishop Merrill whom the Doctor had left on the evening before. He reported that the Bishop was in a critical condition which would probably require a painful surgical operation before he could improve in health.

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## Miscellaneous.

### FROM BEYOND THE SEA.

REV. WILLIAM M'DONALD, D. D.

WE have spent a few days at Shipley, in Yorkshire, assisting our Primitive Methodist brethren in an annual convention, which they have held for several years, for the promotion of holiness. It proved to be a meeting of unusual interest and greatly enjoyed by the brethren at Shipley.

From Shipley we came to London, where we have just closed a two weeks' meeting in the new Surrey Chapel. The Primitive Methodists have done well that they have erected a chapel near the spot where the old Surrey Chapel stood, made famous by such preachers as Rowland Hill, James Sherman and Newman Hall, who occupied the pulpit for near a hundred years. The old chapel was built on leased land, and the lease expiring, the land could not be purchased for love or money, and so the building has been converted into a business house, to the great grief of thousands; but the Primitive who occupied the old chapel for a few years after it was vacated by Newman Hall, have purchased land and erected a neat and commodious chapel on the same road and not forty rods from the old place of worship, and are doing a great and good work in the poorest and most wretched part of London.

Our meeting at Surrey resulted in the salvation of not less than one hundred souls. There were ministers in attendance from all the Methodist bodies, as well as from the Independents and the Established Church. It proved a great spiritual uplift to many.

There are few places in London which a Methodist is more anxious to visit than

### City Road Chapel.

It is equally attractive to Methodists from all parts of the world. Since 1778, the date of its dedication by Wesley, it has passed through many changes, but has remained, externally, substantially the same. When built, it was in an open field, with no roads leading to it, and only one leading from it in front. But now it is quite in the heart of the world's metropolis. When, eleven years ago, we first visited this Chapel, the Wesleyan Conference was in session here. We were invited to a seat in the Conference by the late Dr. Alex. McAlay. At that time the Chapel had scarcely been restored from a most disastrous fire which well-nigh consumed the entire structure. We found on our present visit that matters in and about the Chapel were in great disorder. It almost seemed that the old building was being made over new. The roof, always low, had been raised some four or six feet. The old pews have been displaced by new ones of more modern style. The pillars supporting the galleries have all been removed, and expensive marble ones occupy their places. The old pulpit only remains. If these changes continue, it will soon be a question as to whether this is the old City Road Chapel or a new one on the old site. It can hardly be said at present to be the old Chapel; but it will not be the old when completed it will be a beautiful church and an honor to Wesleyan Methodism.

The graveyard connected with this Chapel is the oldest in Methodism, and contains more sacred Methodist dust than any other spot on earth. Beneath and around this Chapel lie buried the mortal remains of 5,450 Methodists. But one looks in vain for two names that seem to properly belong here—Charles Wesley and John Fletcher. Here are Wesley, Clarke, Watson, Benson, Rankin, etc., but Fletcher's remains are in the churchyard at Madeley, and Charles Wesley's high church notions would not allow him to be buried in such unconsecrated soil; so he chose the consecrated churchyard of St. Marylebone. We visited this sacred spot and found a neat monument, erected by the Wesleyan Conference, over the remains of the bard of Methodism, with those of his wife Sarah, and their two sons, Samuel and Charles. The rector of this old church very kindly conducted us through the yard, remarking, as he did so, that Charles Wesley's grave was the most sacred and interesting object in the enclosure. But we were speaking of City Road Chapel and its graveyard. The whole yard is being graded and greatly improved. The iron fences which enclosed the monuments of Adam Clarke and Richard Watson have been removed and beautiful walks are being made throughout the whole enclosure. When the improvements are completed, the Chapel and its surroundings will be much more attractive than ever before. Rev. Mr. Reeves, the newly-appointed superintendent, whom we had the pleasure of meeting eleven years ago, and Rev. Mr. Wood, the assistant, very kindly showed us about the premises, and Mr. Wood urged us to hold a series of meetings in the second chapel connected with the circuit; but our engagements were such as to make it impossible.

No one visits City Road Chapel without visiting the old "Preacher's House," built by Wesley, and occupied by him and his preachers when in London. It is now occupied by the assistant preacher. Here Wesley "ceased at once to work and live." On entering the room where the good man uttered his last farewell to earth, one feels it to be "quite on the verge of heaven." Imagine Wesley lying on his couch, with eyes fixed and countenance radiant with the light of heaven, uttering the memorable words: "The best of all is, God is with us." Bradford, long his traveling companion, is there; Whitehead, afterward his biographer; Rogers and his wife Hester Ann, who ministered to him in his last hours, and the amiable widow of Charles Wesley. They fall upon their knees. Bradford

prays, and the dying hero exclaims, "I'll praise thee, I'll praise thee!"—the balance being uttered on the other shore; for while they lingered in almost silent pleading, the "weary wheels of life stood still," and the unparalleled earthly career of John Wesley was ended. We craved the privilege of bowing, with our company, and offering a prayer to the God of Wesley, that He would keep us true to the principles which he gave his life to establish, and for the spread of which he believed the Methodists were raised up.

### A Statue of Wesley.

unveiled March 2, 1891, stands in front of the Chapel, facing the street, and in the attitude of preaching. The Chapel is to be made the centre of a great mission movement for the city; the old Preacher's House is to be converted into a Methodist mission; the superintendent's house is to be taken down, and a fine building erected in its place, and the whole is to be made a sort of religious Mecca for Methodist pilgrims from all lands who may desire to see "the hole of the pit whence they were digged."

Notwithstanding these external improvements, we greatly fear that English Methodism is not improving in its spirituality. It seems to be a "drift period" with them, and where they will drift to, no one can tell. The state of things is not inaptly described in a prayer offered by Rev. Peter McKenzie, somewhat of a character among the Wesleyans. It was offered at the dedication of a Primitive chapel, and is as follows: "O Lord, bless and lead the Primitives, for they need leading, for they are going rapidly to the Wesleyans. O Lord, bless and lead the Wesleyans, for they need leading, for they are going rapidly to the Church of England. O Lord, bless and lead the Church of England, for it is fast going to the Pope. O Lord, bless and lead the Pope, for thou knowest that he is going rapidly to the devil." The Primitives are doing fairly well, but we fear they are inclined to ape the Wesleyans; and as for the Wesleyans, it seems no secret that they are moving rapidly towards the Church of England, and so on, in harmony with Bro. Peter's prayer.

The tobacco and drink curse is devastating the churches of this land. What would our American Methodism think of a church appointing a man a class-leader who was a wholesale liquor manufacturer, and the owner of a hundred public houses, all of which sold liquor seven days in the week? And yet such a Wesleyan church is not five minutes' walk from where we are writing this letter. Sad as it may seem, very much of the real evangelistic work done in this country is being performed by the Salvation Army, or by persons acting outside and independent of the churches. It is true there are some honorable exceptions to this statement, but they are few. These things ought not so to be. I pray we may not make the same mistake in America. Every evangelistic effort should be encouraged by the church.

### A TERRIBLE TEMPTATION.

REV. WILLIAM INGRAHAM HAYDEN.

I AM persuaded that our beloved church is nearing a serious season of testing. I have watched with the intensest interest the reports of the utterances of the Ecumenical Conference on the subject of organic unity. I was an eager onlooker that memorable day when the matter was debated on the Conference floor at Washington. I have read the comments on that debate in the religious press both of our own and of other denominations. I think that there is much of truth in the memorable word of one wise member of the Conference, who said: "It is a contest between the cloven hoof and the cloven tongues." Without doubt the Evil One wants division, the Holy One wants unity.

But just here comes in the matter to be feared. Some kinds of unity are more pleasing to the cloven hoof than the cloven tongues. If you will notice carefully, you will observe that the theme uppermost is the union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and that this is very much more talked about than either the union of the Methodist Episcopal Church and the African Methodist Episcopal Church or the threefold union of the largest of the Methodist Episcopal bodies in America—the African Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

You will further notice that considerable is made of the meeting of the leaders of the three colored divisions of American Methodism to consider the advisability of the union of all the colored Methodist forces, and you may have observed that the fact that some of the most influential of the colored men of our own church were at that gathering, is commented on favorably. Now, nowhere has it been said that it would be wise for our colored membership to make themselves at home with the churches organized on the color line, so that the two influential branches in which lie the bulk of the white Methodism of America might come together; but it is significant that all the emphasis on union has been laid on the desirability of union of the two greatly predominating white churches or the leading black churches, rather than on the desirability of the union of the three great Methodist churches of this land, two of them predominatingly white and one solely colored. Why shouldn't our church go courting the black sister as ardently as the white, if the real union of all Methodism, the desire of the cloven tongues, is at the heart of this movement?

United white Methodism in America would give us a church surpassing in members, wealth and influence any other communion in America. We could easily dominate national affairs and become that which others call themselves and in their lofty infatuation dream they are, "The American Church." But such a Methodism united by the slight, if not the formal setting aside, of our colored membership, would be sold to Satan, who alone would be willing to sanction such unhallowed wedlock. National might be our influence, but God would soon make us a shame and a reproach. We have now upon our shoulders, in our Conference divided in the South along color lines alone, about all the burden of unbrotherliness—that violation of the great command of our Lord and His apostles—which we can bear and still pretend to be a part of the church of which Christ is the head. We need to beware lest even under the guise of this fair angel of unity Satan may beguile us to further sin against our brother in black.

The union of all Methodism would be of God. The union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, with the frank and brotherly recognition of the equal status of our colored membership, would be from above. The very thought, however, of a union brought about by the embarrassment even of our colored constituency, is a terrible temptation. From it may our church be delivered by the union of the Holy One!

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## The Conferences.

### N. E. SOUTHERN CONFERENCE.

#### Providence District.

Portsmouth. — Rev. B. F. Simon recently received 20 from probation and 1 by letter. This is some of the fruit of last winter's revival. Others remain in the class of probationers, and after further instruction will join the church. This is Bro. Simon's fourth year with this church.

Warren. — Ten from probation and 3 by letter on Nov. 1 — so reports the pastor, Rev. E. P. Phelan. But death has done its work also in Warren. Inside of a week three have been called to the home of the blest: Mrs. Mary Carey, aged seventy-nine years, laid down the burden of life Sabbath evening, Oct. 25; Mrs. Mary Johnson, and seventy-eight years, closed her feeble life among us on Oct. 29; and Mrs. Elizabeth Fales, aged seventy-one, entered into rest on Sabbath afternoon, Nov. 1. Shortly passed on the fire of affliction, and the pure gold of a trustful and patient spirit stood the test through the ten years of intense suffering. The Sabbath-school of this church held a harvest concert on Oct. 25, at which the collection for the Tract Society and Sunday-school were taken.

St. Paul's, Providence. — Good reports continue to reach us from this church. On Nov. 1, Dr. J. W. Webb received 10 from probation, 2 on probation, and 2 by letter, and at the evening service several manifested a desire to become Christians. Rev. Howard E. Cooke, of Woonsocket, is assisting the pastor in special services.

Very large audiences attend the union services of the *Chesnut St.* and *Mathewson St.* churches, under the leadership of Evangelist E. P. Telford. The work has been very encouraging from the first, and deep impressions have been made. A goodly number have sought and found the Lord. The methods of this evangelist are such that the seekers are expected to come to the altar for help to the religious life. Hence some who might raise the hand or sign a card as expressive of a desire to become a Christian are not considered sufficiently desirous for salvation, or they would be willing to make this public confession of their purpose to lead a new life.

Rev. Geo. W. Anderson, a superannuated member of our Conference, and formerly pastor of Trinity Church, this city, has removed to Providence. His health is very much improved. He is ready to answer calls for Sunday or revival work. His address is 15 Westfield St., Providence.

Rev. L. B. Coddington, who recently left us for work in Maine, has returned to these parts, and was cordially welcomed at the Providence Preachers' Meeting.

The Ladies' Aid Society connected with the *Chesnut St.* Church tendered a reception and social to the Sunday-school recently in the vestry. The collection was served at 6 o'clock, and the happy smiling faces of the children as they gathered about the tables, and their gay laughter as they afterward engaged in sports, were pleasant to see and hear. A pleasing entertainment consisting of instrumental music and readings was much enjoyed. Ice cream was served freely to all.

Dr. Blakeslee, of East Greenwich, was one of the speakers at the Rhode Island Institute of Instruction which recently held its annual session in Providence. The Providence Journal states that Geo. H. Blakeslee, eldest son of the Doctor, has just been awarded a Seney scholarship at Wesleyan University. The income is about \$150 a year, and the award is for superior scholarship. Mr. Blakeslee is a member of the present junior class.

Providence Preachers' Meeting. — A very interesting preachers' meeting was held on Nov. 6. A large audience was present to hear Rev. Charles Rogers, D. D. of Cambridge, Mass., upon "The Methodism of To-day," its Obligation to the Methodism of Yesterday." A very profitable debate followed the paper. The city pastors have made arrangements for a union Thanksgiving service with the Broadway Church, and Rev. Clark Crawford, of Mathewson St., will preach the sermon.

At the present writing, six of the city churches are holding revival services — Asbury, Broadway, union services of Mathewson and Chesnut St., Paul's and Trinity.

St. Paul's. — The pastor, Dr. Webb, reports six conversions on Sunday, Nov. 8, making eighteen as the result of the week's services. President Andrews, of Brown University, preached for the pastor at the morning service.

Riverside. — The Ladies' Aid Society of this church held an old-fashioned harvest supper in the vestry of the church last Wednesday evening. The tables were heavily laden, and the large number present appeared to enjoy the occasion fully. A musical and literary entertainment, which was well spoken of, closed the evening's festivities. This week a series of evangelistic meetings are being held. The pastor, Rev. F. L. Brooks, is assisted by Allen Folger, evangelist, and C. J. Jackson, a preacher in song.

Swedish Church, Newport. — The present pastor (your correspondent would be glad to give his name, but is unable at present to do so), on being stationed at this church, found the society carrying a heavy burden of in-

debtedness amounting to \$2,300. He at once set himself to the task of relieving the church of this encumbrance, and by prolonged and untiring efforts has succeeded in raising the entire amount. When he was within \$200 of the end, and not knowing where another dollar was to come from, his presiding elder, Rev. S. O. Benton, came to his relief, and by the timely aid of \$100 from the Conference Home Missionary Society, so encouraged him that he soon secured the last dollar, and the church to day is free from debt. In view of this happy state of affairs, Sunday, Nov. 15, will be observed as a jubilee day by the church. Bro. Benton will be present to share in the rejoicing and participate in the services.

Vickery Memorial Church. — Such is the name of a new church enterprise at Silver Brook. A small hamlet some eight miles from Providence, on the shore of Providence River. For some time Samuel J. Vickery has been agitating the building of a church edifice. Last August work was begun, and now the building is completed and fully furnished at a cost of about \$2,500, the entire expense being met by Mr. Vickery. The church is built as a memorial of the Vickery family.

The building is 30 by 40 feet in size, and has a vestry which is divided into three rooms. The auditorium is well lighted, 19 feet in height, and will seat 200 persons. The lot on which the church stands contains 25,000 feet of land. On Nov. 7 the church was thrown open for general inspection, and a goodly number availed themselves of the opportunity. In the afternoon refreshments were served, and in the evening an oyster supper, prepared by Mr. Vickery, was furnished to all visitors. Miss Bella Coppage, of South Providence, by rendering several solos, added to the pleasure of the gathering. A vote of thanks was tendered Mr. Vickery for his generous entertainment. Mr. V. was in good spirit during the meeting, but he had not performed, most of the labor on the edifice, and now he was the recipient of many words of praise for his generous deed. The dedication, which is in charge of Presiding Elder Benton, will take place on the afternoon of Sunday, Nov. 22.

### Brookline and Vicinity.

Whitman. — The church has been newly carpeted, which gives it a cozy, home-like appearance. It is mostly the work of the Epworth League. A quartette choir has been secured to lead the singing, which promises a great improvement in the music. Nov. 1, one was received on probation, and one into full connection.

Brookline Central. — Bro. Ara Snow's will provides \$17,000 for missions, with liberal bequest to other benevolences. And yet it is said that Bro. Snow never earned more than \$500 a year as wages. He was well illustrated of the unfulfilling career. Nov. 4 were baptized, 2 received on probation, 3 by letter, and 5 into full membership.

Brookline, South St. — On the second Sunday in October Rev. Dr. Wardell, pastor of Porter Congregational Church, Brookline, supplied the pulpit. His sermon was most appropriate and acceptable. The Epworth League held its second anniversary, Oct. 30. A very unique service for the installation of officers was used, which was prepared by the pastor, Rev. John Oldham. Rev. L. G. Horton, president of the Providence District Epworth League, gave an address of so much worth that many said it ought to be delivered before every League in the land. Nov. 1, 2 were baptized, and 3 received into full membership. During last month one sought the Lord.

Brookline, Franklin Chapel. — On communion Sunday, Nov. 1, one was received by letter. Some specially good meetings have been held by the League. The prospect is encouraging for good spiritual results.

Brookline, Swedish Mission. — Rev. Herman Young, from the Northwestern Swedish Conference, has been recently appointed to this work. He is manifesting both aptitude and earnestness. A debt of a thousand dollars now menaces the splendid property of the Swedish Methodist. Bro. Young is determined to raise it. Nov. 1 four were received on probation. The one received, contrasting as the debt. With 3,000 Swedes in Brookline who are members of no church, its possibilities for growth are many.

North Easton. — Rev. C. N. Hinckley has been preaching some stirring sermons, and the people are inspired to greater efforts.

West Duxbury. — Old Folks' day, observed not long ago, was one of the most pleasant occasions which ever transpired in the history of the church. Among those organized were members of the sewing circle assembled fifty-one years ago. The pastor, Rev. F. D. Sargent, preached an able and appropriate sermon. A collection was served in the vestry by the Ladies' Aid Society. The afternoon was devoted to social intercourse and song. Old and young were encouraged to help the good cause to go right on.

### NEW BEDFORD DISTRICT.

The people of the North Church, Fall River, recently made a happy pilgrimage to the city, Rev. O. E. Johnson, spending an enjoyable evening and leaving substantial tokens of regard in all sorts of vegetables, meats, provisions, fruit, etc. Hearty good-will was expressed and bonds of affection strengthened.

South Somerset. — Special meetings have been held by Rev. O. A. Farley, the pastor, assisted by pastors from neighboring churches. Bros. Massey and Johnson have preached, and expect in turn to have like help. Union services of this character do great good in cultivating fraternity even when few conversions result.

Wellfleet. — During the tempest which did so much damage in different towns on Cape Cod last February, the Methodist Episcopal Church at Wellfleet was struck by lightning and entirely consumed by fire. It was a heavy blow to the society, but the members and friends of the church rallied and gave such enthusiastic and hearty encouragement that it was determined at once to rebuild. Subscription papers were circulated, and the work of raising money for the new edifice began, although there were not lacking those who prophesied failure and the death of Methodism in Wellfleet. The society found temporary accommodations for the Sunday school and prayer-meetings and Epworth League assemblies in the Masonic Hall, and for the public services the Congregational Church was kindly offered and gratefully accepted, and the work of the church proceeded without serious interruption until the meeting of the Conference in April. The charge was left without a pastor for several weeks, the official board having asked the presiding elder to secure for the pastorate a man having special qualifications and fitness for the peculiar work which the interests of the charge demanded, and promised to increase the salary correspondingly. About May 1, the presiding elder, through Bishop Foster, secured the transfer of Rev. W. S. Fitch, who has served the church in different parts of the country as pastor, missionary, college president and editor, and he immediately began his labor in Wellfleet. He has continued them with great enthusiasm and earnestness, and his

firmness, combined with his cordiality and tenderness, have won for him the love of his people and the confidence of the entire community. The attendance upon the public services has been exceptionally large, considering all the circumstances, and the prayer-meetings, class-meetings, Sunday-school and Epworth League meetings have been sustained with good interest and attendance through the summer. As chairman of the building committee, Brother Fitch has given close and careful attention to the erection of the new church, and with his people, he now rejoices in the good prospect of the early completion of one of the most beautiful and commodious church edifices in this part of the country, and free from debt. The people have gladly and with great unanimity yielded and sacrificed towards this noble result, and it was with holy pleasure and sanctified joy that they gathered, Sunday, Oct. 26, for the first time, to worship in the splendid vestry of the new church. "The Redeemed" returned and came "with songs and joy upon their heads to Zion." It was a "red-letter day" for Methodism in Wellfleet.

Brother Fitch preached afternoon and evening to large and attentive congregations, and the people were unanimous in their expression of satisfaction and delight. At the conclusion of the afternoon service the pastor stated to the membership his reasons for desiring a change in the hours of service on Sunday; the congregation unanimously endorsed his position, and he announced that hereafter there would be preaching service at 10:30 A. M. instead of 1:15 P. M.; and as he had, by request of the official board, been preaching in the evening since June, he would continue to do so until they should express a desire for a change in the character of the evening service. It is not likely that a change will be asked for, in view of the fact that since Brother Fitch began preaching in the evening the congregations have very largely increased, persons frequently leaving the hall because they could not find seats. The pastor has received his salary in full up to date, and this through the regular collections with-out any special efforts. The audience room of the church will be finished and furnished at an early day.

At Plymouth, Nov. 1, Bro. Brightman received 12 into church membership from probation, 2 by certificate, and 1 on probation. Several have recently risen for prayers, and earnest efforts are being made for a revival of true religion. Social meetings are spiritual and congregational large. A platform meeting, Sunday evening, Nov. 1, on revivals, with addresses by several ministers and laymen, was a great success.

Scandinavian services have been held occasionally in Fall River during several years past, but no permanent organization was effected till recently. During the past week five persons who had held membership in the Swedish Church, Newport, R. I., and two from Providence, were transferred by certificate to the First Church, Fall River. Ten others were taken on probation and a class-leader appointed. This new class with nineteen members will hold service on Sunday and also on Wednesday evenings. Arrangements have been made for preaching in Scandinavian twice a month. All seem deeply in earnest. Nearly fifty were present at the last service.

A French class meeting has been organized in the First Church, also, and a leader who has as co-laborer has been at work for several months. Service in the French language is held in the church every Sunday afternoon at 4 o'clock. It is expected that the remodelled building will be re-opened the second Sunday in December. With increased facilities for work, the official and membership will plan for, and expect, an advance on many lines.

The autumn meeting of the New Bedford District Ministerial Association was held with Grace Church, Taunton, Oct. 19 and 20. Monday evening Rev. A. Cameron, of Pleasant St. Church, New Bedford, preached from Rev. 12:11. Rev. B. J. Chew, of Myricks, and D. N. Stafford, of West Dennis, assisted in the introductory services. The singing was led by a fine chorus choir under the leadership of Prof. Sone.

The Tuesday morning session was introduced with a half-hour service of prayer. The business session opened with President E. A. in the chair. J. I. Bartholomew introduced a resolution, referred to the committee on program at the last meeting, regarding Zion's Herald, which, after a somewhat protracted discussion, was adopted, and is as follows: —

"Believing it to be highly desirable that all families connected with us should be furnished as far as possible with a Methodist Episcopal church paper, and that Zion's Herald is greatly to be preferred to any of the unauthorized papers so persistently thrust forward; and believing that their chief value as collectors has been at work for several months. Service in the French language is held in the church every Sunday afternoon at 4 o'clock. It is expected that the remodelled building will be re-opened the second Sunday in December. With increased facilities for work, the official and membership will plan for, and expect, an advance on many lines.

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South Somerset. — Special meetings have been held by Rev. O. A. Farley, the pastor, assisted by pastors from neighboring churches. Bros. Massey and Johnson have preached, and expect in turn to have like help. Union services of this character do great good in cultivating fraternity even when few conversions result.

Wellfleet. — During the tempest which did so much damage in different towns on Cape Cod last February, the Methodist Episcopal Church at Wellfleet was struck by lightning and entirely consumed by fire. It was a heavy blow to the society, but the members and friends of the church rallied and gave such enthusiastic and hearty encouragement that it was determined at once to rebuild. Subscription papers were circulated, and the work of raising money for the new edifice began, although there were not lacking those who prophesied failure and the death of Methodism in Wellfleet. The society found temporary accommodations for the Sunday school and prayer-meetings and Epworth League assemblies in the Masonic Hall, and for the public services the Congregational Church was kindly offered and gratefully accepted, and the work of the church proceeded without serious interruption until the meeting of the Conference in April. The charge was left without a pastor for several weeks, the official board having asked the presiding elder to secure for the pastorate a man having special qualifications and fitness for the peculiar work which the interests of the charge demanded, and promised to increase the salary correspondingly. About May 1, the presiding elder, through Bishop Foster, secured the transfer of Rev. W. S. Fitch, who has served the church in different parts of the country as pastor, missionary, college president and editor, and he immediately began his labor in Wellfleet. He has continued them with great enthusiasm and earnestness, and his

firmness, combined with his cordiality and tenderness, have won for him the love of his people and the confidence of the entire community. The attendance upon the public services has been exceptionally large, considering all the circumstances, and the prayer-meetings, class-meetings, Sunday-school and Epworth League meetings have been sustained with good interest and attendance through the summer. As chairman of the building committee, Brother Fitch has given close and careful attention to the erection of the new church, and with his people, he now rejoices in the good prospect of the early completion of one of the most beautiful and commodious church edifices in this part of the country, and free from debt. The people have gladly and with great unanimity yielded and sacrificed towards this noble result, and it was with holy pleasure and sanctified joy that they gathered, Sunday, Oct. 26, for the first time, to worship in the splendid vestry of the new church. "The Redeemed" returned and came "with songs and joy upon their heads to Zion." It was a "red-letter day" for Methodism in Wellfleet.

Brother Fitch preached afternoon and evening to large and attentive congregations, and the people were unanimous in their expression of satisfaction and delight. At the conclusion of the afternoon service the pastor stated to the membership his reasons for desiring a change in the hours of service on Sunday; the congregation unanimously endorsed his position, and he announced that hereafter there would be preaching service at 10:30 A. M. instead of 1:15 P. M.; and as he had, by request of the official board, been preaching in the evening since June, he would continue to do so until they should express a desire for a change in the character of the evening service. It is not likely that a change will be asked for, in view of the fact that since Brother Fitch began preaching in the evening the congregations have very largely increased, persons frequently leaving the hall because they could not find seats. The pastor has received his salary in full up to date, and this through the regular collections with-out any special efforts. The audience room of the church will be finished and furnished at an early day.

At Plymouth, Nov. 1, Bro. Brightman received 12 into church membership from probation, 2 by certificate, and 1 on probation. Several have recently risen for prayers, and earnest efforts are being made for a revival of true religion. Social meetings are spiritual and congregational large. A platform meeting, Sunday evening, Nov. 1, on revivals, with addresses by several ministers and laymen, was a great success.

Scandinavian services have been held occasionally in Fall River during several years past, but no permanent organization was effected till recently. During the past week five persons who had held membership in the Swedish Church, Newport, R. I., and two from Providence, were transferred by certificate to the First Church, Fall River. Ten others were taken on probation and a class-leader appointed. This new class with nineteen members will hold service on Sunday and also on Wednesday evenings. Arrangements have been made for preaching in Scandinavian twice a month. All seem deeply in earnest. Nearly fifty were present at the last service.

A French class meeting has been organized in the First Church, also, and a leader who has as co-laborer has been at work for several months. Service in the French language is held in the church every Sunday afternoon at 4 o'clock. It is expected that the remodelled building will be re-opened the second Sunday in December. With increased facilities for work, the official and membership will plan for, and expect, an advance on many lines.

The autumn meeting of the New Bedford District Ministerial Association was held with Grace Church, Taunton, Oct. 19 and 20. Monday evening Rev. A. Cameron, of Pleasant St. Church, New Bedford, preached from Rev. 12:11. Rev. B. J. Chew, of Myricks, and D. N. Stafford, of West Dennis, assisted in the introductory services. The singing was led by a fine chorus choir under the leadership of Prof. Sone.

The Tuesday morning session was introduced with a half-hour service of prayer. The business session opened with President E. A. in the chair. J. I. Bartholomew introduced a resolution, referred to the committee on program at the last meeting, regarding Zion's Herald, which, after a somewhat protracted discussion, was adopted, and is as follows: —

Believing it to be highly desirable that all families connected with us should be furnished as far as possible with a Methodist Episcopal church paper, and that Zion's Herald is greatly to be preferred to any of the unauthorized papers so persistently thrust forward; and believing that their chief value as collectors has been at work for several months. Service in the French language is held in the church every Sunday afternoon at 4 o'clock. It is expected that the remodelled building will be re-opened the second Sunday in December. With increased facilities for work, the official and membership will plan for, and expect, an advance on many lines.

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mission. Bishop Warren presided. His quick, incisive way of conducting the business promised that a large amount of work would be accomplished. But, alas! our hopes are not always realized. Notwithstanding the most excellent presiding officer, the work dragged. Bishop Foster constantly urged that less time be taken for small items. It is characteristic of the good Bishop to exert to the utmost the power of his office to the work, yet the purposes intended in the creation of such a large committee are accomplished when every detail of the work is carefully examined.

Dr. T. C. Cliff, of Utah, led the opening service. The journal was read and approved. The committee having the matter of the division of the Missionary Society in charge, reported in favor of memorializing the General Conference to make the changes necessary to divide the work. Doctors Goucher, Hunt, Upham and Reynolds united in the report, while Dr. Leonard did not concur in it. The consideration of the report was made the special order of Monday afternoon.

A resolution recommending a new basis of appropriation was introduced. The proposition suggested was, for Protestant countries, 16 1/2 per cent.; for Roman Catholic countries, 25 per cent.; and for heathen countries, 50 1/2 per cent. The resolution tabled.

The Chinese missions in the United States were taken up. Dr. Boward, the representative of the California District, exhibited the statistics of these missions on the Pacific coast. The growth of that work has been marvelous; it is manned with excellent workers, the Chinese appreciate the efforts of the church, and are generous givers for the various benevolences, averaging some \$14 per member. Dr. Peck told of his impressions as he visited this mission last summer. The grant was \$8,900—an increase of \$1,200. Dr. Harrover asked for \$1,000 for the Chinese work in New York, and it was granted. A new mission has been started at Portland, Oregon, and such reports of its success were made that the Committee appropriated \$500 to it. A similar work in Los Angeles was granted the same amount. At Seattle the same kind of work seemed to demand help, and \$500 was given. The total amount granted the Chinese work in America was \$11,400—an advance of about \$2,200 over last year.

The Japanese work in America needed \$5,000 for the next year. Dr. Peck was delighted with the visit he made this mission during the last few months, and in eloquent terms presented the glorious work being done. Bishop Fowler thought they represented the best type of Christian experience he had found in the mission fields. The appropriation of \$5,000 was made, and \$2,000 was given to support the missions in Honolulu, which are under the care of the California Conference.

The missions among the Bohemian and Hungarian populations of the United States was next. The following appropriations were made: Baltimore, \$600; New York, \$2,000; Pittsburgh, \$1,250; Rock River, \$1,000, of which \$1,000 is for new work. Bishop Foster requested \$500 for new work among these people in the Shenandoah Valley, and it was granted.

Resolutions of sympathy were forwarded Bishop Taylor on account of the wounds received from a ruffian in Rotterdam. Dr. Stowe brought news as to the condition of Bishop Merrill.

Bishop Mallison represented the Italian missions in Louisiana, and \$1,000 was given him. This is an advance of \$500. The New York work was given \$1,000, while the Philadelphia field received \$1,500. A new mission among the Italians of Chicago was given \$350.

The Portuguese work at New Bedford received \$800.

Class 3, missions to the American Indians, came next. The following appropriations were made to missions now existing: Central New York, for the Onondagas, \$600; for the Oneidas, \$200; Columbia River Conference, \$1,000; Detroit, \$800; Geneva, for Tonawanda mission, \$300; for Cattaraugus Indians, \$200; Michigan, \$600; Northern New York, \$500; Pageau Sound, \$350; Wisconsin, \$300. Dr. Peck asked for an appropriation for the Kiamath Indians in the Northwest, and told of the great revival among the tribe during the last year and how they sent a delegation for several hundreds of miles to plead for a missionary to care for the three hundred converts. \$600 was readily granted. The Ukiah Indians in California were anxious to have a mission, and \$300 was given to start the work. The Navajo Indians were next considered. After a prolonged discussion, a grant of \$2,500 was made. \$500 were given the Minnesota Conference for Indian work.

In Class 3, the following appropriations passed the Committee: Detroit, \$1,500; East Maine, \$2,000; Michigan, \$1,500; New Hampshire, \$1,500; Northern New York, \$1,500; Vermont, \$1,500; West Wisconsin, \$1,125; Wilmington in Virginia, \$1,000; Wilmington in Maryland, \$1,000; Wisconsin, \$1,500. This closed the class under consideration, and after the notices the Committee adjourned, with the domestic missions half finished.

The day's proceedings were more varied than the previous sessions. Sailors of humor and quick report characterized the day. More people witnessed the work of the Committee.

[Concluded next week.]

**Glances at the Committee.**

Cleveland confesses the importance of the meetings by large attendance and excellent reports in the daily papers.

Cleveland may have a fine residence street, but Californians call the climate "nasty."

The Bishops are in good health, save Bishop Merrill and Vincent, for whose restoration earnest prayer is made.

What a row of editorial representatives! "Cleveland" feels out of place among so brilliant a constellation of reportorial stars.

No wonder that Editor Moore, of the Western, is happy. Three great Methodist gatherings within the bounds of his bailiwick! He gets the cream of the anniversaries.

The chaplain is always happy, but he gets pathetic when he crowds back his generous heart and urges economy in appropriations. He says: "I am rich all through the year, but I am poor when I get to the Missionary Committee."

Dr. T. C. Cliff, of Utah Mission, is here. Magnificent leader of Methodist forces against Mormonism is he!

It is a shame that some members of the Committee know so little of the territory under their care. Why not find a representative who fails to be informed about his district? In the commencement of the appropriations the representatives were closely questioned about the work. But this case soon fell into disuse. Why?

A Bishop is super conscientious in the administration of missionary funds when he cuts off allowance for missionaries because they questioned about the work. Two weeks of seven days each.

This is the home mission year.

There are less committees than usual seeking gallery applause.

The city pastors complain that they cannot secure enough ministers to supply the pulpits for the Sabbath.

"Coming events cast their shadows before." It does not require prophetic gift to discover the General Conference in the next year.

How quickly a tempest of debate may calm to orderly business!

The younger Bishops manifest great interest in the work.

A larger representation from the denominational press than usual. Nearly all "ye editors" are here.

The Michigan brethren cross the Lake to enjoy the meetings.

Bishop Goodsell is enthusiastic over what he saw during his recent trip in China and Japan. He makes a capital address on these fields.

The traveling cap brigade is growing, in the Committee.

The Chinese in San Francisco pay more than \$14 per capita for benevolences of the church. Example for Americans!

The General Committee is opposed to the anti-Chinese legislation.

In thirteen years' experience in Chinese work, Dr. Masters says he knows of but one Chinaman who lapsed from Christianity into idolatry.

Even Bishops get mixed up in parliamentary usage.

The Chinese in Oregon use crackers and tea instead of bread and water in their love-feast services.

New England may be proud of its representative, Dr. Upham, who is one of the most influential members of the Committee.

The interest rises whenever any reference is made to the foreign work. Does that indicate a conviction that true missionary work must be foreign?

Ought not the local churches in cities to care for foreigners immediately under their care?

Ninety-one per cent. of the population of Chicago is foreign.

Bishop Mallison is intensely in earnest in pressing the claims of his wide field of work.

## The Conferences.

[See page 2 also.]

### NEW ENGLAND CONFERENCE.

**Boston District.**

Wollaston.—The collection for Conference claimants, Sunday, Nov. 8, amounted to nearly \$30. Rev. Luther Freeman, pastor.

**North Boston District.**

Grace Church, Cambridge.—Rev. Jesse Wagner, the popular and aggressive pastor of this church, has provided the following notable list of preachers for special Sunday evening services beginning Nov. 8: Dean Marcus D. Buell, President William F. Warren, Rev. William N. Broadbeck, Dr. Charles S. Rogers, Dr. Charles Parkhurst, Prof. Olin A. Curtis, Dr. Louis Albert Banks, and Dr. George S. Chadbourne.

**Monument Square, Charleston.**—Last Sunday was observed as "Veterans' Day" in the interest of superannuated preachers. Rev. J. Benson Hamilton, D. D., of New York, presented the claim, and the congregation responded splendidly: Apportionment, \$38; amount raised, \$116. In the evening five adults requested prayers. Rev. G. M. Smiley, pastor.

**Marlboro.**—Thomas Barker, leader of the Troy Praying Band, and Burton Lucas, a singing evangelist, have been holding special meetings for three weeks. Backsliders have been reclaimed, souls have been saved, and the church greatly strengthened.

**Waltham, Immanuel.**—Rev. Joseph H. Smith, an evangelist of Indianapolis, Ind., will commence revival services Nov. 16. Rev. W. A. Wood, pastor.

**Lynn District.**

**East Boston, Saratoga St.**—A mission mass meeting in the interest of temperance and local city missions will be held in the Saratoga St. Church, East Boston, Rev. Dr. J. W. Hamilton, pastor, next Thursday evening, beginning at 7:45. The meeting will be addressed by Mrs. Hannah Whitall Smith, Miss Frances E. Willard, Lady Henry Somerset, and others. The admission will be by tickets, which can be obtained of the committee or of the pastor of the church.

**Salem, Wesley Church.**—Since the first of last month 4 have been received into this church by certificate, 10 have been received into full membership from probation, and 30 have been received on probation. Thirty-four new scholars have been enrolled in the Sunday-school. At the Sunday-school rally held Nov. 8 there were present 401, which is the largest number present at any session of the school since its organization.

**Topsham.**—Sunday, Oct. 25, was a day of good things. Presiding Elder Mansfield preached an excellent sermon in the morning. In the evening an attentive audience packed the large vestry, the occasion being a public meeting under the auspices of the Woman's Foreign Missionary Society and addressed by Miss Clementina Butler, who held the attention of her audience for over an hour by her exceedingly interesting talk on India. A large number of new members were secured for the Auxiliary, and a generous collection taken. At the last communion, Nov. 1, 3 were baptized and joined on probation.

**Springfield District.**

**Enfield.**—Rev. L. P. Causey is having a prosperous year. The congregations are larger than ever before. The crusaders have held services in the town, assisted by the pastors. Nine have been received into the church on probation and nine into full membership.

**Easthampton.**—Dr. Sherman is now on his fifth year, with increasing popularity. If that were possible. The congregations have not been so large for several years.

**Northampton.**—Rev. F. T. Pomeroy hopes to finish gathering the Church Aid collections by January. Prof. Pillsbury has been assisting the pastor in this work. Frank Morris has supplied the pulpit a number of Sundays in the pastor's absence.

**St. Luke's.**—All departments of the work are in a most hopeful condition this fall, and the church is bound to outgrow its cozy chapel. H. A. Chapin, J. E. Corcoran and F. Burdick were constituted the music committee for the ensuing year at the third quarterly conference. T. D. Potter and H. A. Chapin were continued as members of the city extension society. Pastor Dorchester's report showed a membership, including probationers, of 185, and an average of 200 in attendance at the Sunday morning service.

**Southwick.**—The revival services which have been held nightly for the past month in the Southwick church have resulted in a powerful work of grace. Between fifty and sixty have been converted, comprising heads of families, promising young men and women,

and children as well. Last Sabbath 5 joined the church in full, and 22 on probation, nearly all of them being baptized at the time. The pastor, Rev. T. W. Douglass, has had in this work as efficient helpers, a ready church and Sisters Read and Williams, of Worcester, the latter a wonderful Gospel singer. A widespread spiritual influence is manifest at present in this and adjoining towns.

**N. E. SOUTHERN CONFERENCE.**

**Providence District.**

**Rockland.**—At the funeral services of Edith Irene, the little daughter of Pastor Woodward, Oct. 4, in the church, Presiding Elder Benton spoke words of tenderness and sympathy, and the male quartet of the Congregational Church of Rockland rendered beautiful and appropriate selections. Many bouquets of flowers and a little pillow marked "Edith" were contributed from the church and the W. C. T. U. of Rockland, of which Mrs. Woodward is president. The spiritual condition of the church here is excellent. Repairs are going on at the present time, the church edifice having received a new coat of paint and new front steps, while other minor improvements are in progress. The young people are active and earnest. Most cordial relations exist between this and the Centre M. E. Church about a mile away, of which Rev. S. E. Ellis is pastor. The latter has been recently holding extra services, with good results. They are in spirit one church, with two meeting-places and two pastors.

**MAINE CONFERENCE.**

**Portland District.**

Will every pastor kindly see that his charge is reported at least once a quarter, if any actual work has been accomplished? Please send to Rev. J. M. Frost, Portland, Me., before Friday of any week.

**Pleasantville (Cape Elizabeth Depot).**—Rev. W. Canham, on Nov. 1, baptized 6 by sprinkling and received 12 from probation into full membership at Turner's Island. In the evening Miss E. T. Crosby, a returned missionary from Micronesia, under the American Board of the Congregational Church, gave a very interesting address. A Society of Christian Endeavor was organized two weeks ago, and last week in a body visited the Y. P. S. C. E. of Congress St. M. E. Church, Portland.

**Gorham, North St.**—Rev. M. B. Pratt is planning for an interesting Epworth League meeting on Nov. 17. There is a good interest in the afternoon service at Great Falls, a place adjoining Gorham.

**Buxton.**—The people of Buxton have renovated their church, putting it in nice condition for use. Bro. T. P. Adams, the pastor, is gathering the people for social services and public worship, and they are best under his ministrations. The church at South Standish has been repaired, and will be ready for use in a short time. Great praise is due to the good women, both of Buxton and Standish, for their work in making the above-mentioned enterprise a success.

**Biddeford.**—Special revival services are in session at Biddeford, and there is a good interest. For advertising the pastor has an ingenious device, placing large movable letters upon a movable bill-board.

**Gorham, School St.**—Lot all the brethren on the district come with their wives to the Association on Monday, Nov. 23, and make it a grand success. Please notify Rev. T. N. Kewley of your intention.

**Augusta District.**

**Hallowell.**—Rev. W. F. Holmes has cleared \$100 by publishing *The Enterprise*, an advertising sheet containing local church history. On Nov. 1 three were received into the church, and the infant daughter of Mr. and Mrs. W. H. Perry was baptized. Bro. Perry is cashier of the Hallowell National Bank, and one of the official board. October 29 the Epworth League enjoyed a harvest supper and an evening with Longfellow. The proceeds were \$15. The League is paying for a piano bought nearly a year ago.

[Continued on page 8.]

## Church Register.

**HERALD CALENDAR.**

Augusta Dis. Epworth League, at Waterville, Nov. 19

Portland Dis. Min. Assn. at Gorham, Nov. 26-27

Itinerant Institute of the Maine Conference, at Port St. Charles, Lewiston, Nov. 30-Dec. 4

**Conference.** Place. Time. Bishop.

New York East, Br'klyn, N.Y., Mar. 30, Goodsell.

N. E. Southern, N. Bed. Mass., Apr. 6, Foss.

New England, Boston, Mass., 6, Hurst.

Troy, N.Y., N.Y., 13, Foster.

Vermont, Montpelier, Vt., 13, Foss.

New Hampshire, Haverhill, Mass., 13, Hurst.

East Maine, 13, Fitzgerald.

Maline, Augusta, Me., 15, Goodsell.

**Money Letters from Nov. 9 to Nov. 16.**

G. C. Andrews, Blake Bell Co., G. S. Butters, C. W. Bennett, C. S. Cummings, F. C. Dyer, W. H. Davenport, T. J. Everett, Sarah M. Froese, Mrs. L. J. Farrar, C. H. Gould & Co., Grand Ligne Mission, C. I. Hood & Co., Gusie M. Hoogkamps, Jos. Hollingshead, Thos. Haworth, J. E. Jewett, Wm. Murphy, Ella C. Nye, A. Osborn, Mrs. C. M. Paddy, M. G. Palmer, Francis Parsons, Clark Perry, C. E. Pierce, C. A. Plummer, M. Paige, A. W. Rounds, E. P. Rowell & Co., Percy Ray, J. H. Stuba, G. E. Stephenson, Silver, Burdette & Co., N. Talbot, H. W. Worthing, G. H. Wright, R. T. Wolcott, W. H. West, A. C. Walworth.

**Table China and Glass**

**FOR**

**Thanksgiving.**

Never was our stock of Dinner ware more extensive than this season.

In Sets complete or in Course Sets.

All goods made to match old sets or pieces.

By steamship Caloric, from Hamburg, we have landed novelties of the handsome pink Wurtemberg Faience.

Ware in Wicker Baskets, Wicker Trays, Bureau Sets, Candlesticks, Brush and Comb Trays, Note Paper Holders, Jardinieres, Biscuit Jars, Bon Bon Boxes, Dessert Plates and Dessert Shells.

We have not seen any moderate cost novelty in Pottery this season which is so universally admired.

Displayed on Table No. 16, main floor.

**Jones, McDuffee & Stratton,**

**CHINA, GLASS AND LAMPS.**

**120 FRANKLIN ST.**

## Marriages.

[Marriage Notices over a month old not inserted.]

**SKAKLE—DALLACHIE.**—In Dorchester, Nov. 5, by Rev. John N. Cushing, William Skakle and Adelaide G. C. Dallachie, both of Boston.

**PLUMMER—BUNNY.**—In Milford, Nov. 5, by Rev. F. F. Holway, Horace N. Plummer and S. Adelaide Bunney, both of M.

**GAIDNER—HOPKIN.**—In Dorchester, Nov. 12, by the same, Herbert T. Gaidner and Mabel A. Hopkin, both of D.

**HURP—ANDREWS.**—In Boston, Nov. 5, by Rev. Geo. A. Crawford, Moses Smith Hurp, of N. Haverhill, and Mary Therese Andrews, only daughter of the late Rev. Chas. Andrews, of the same Conference.

**SHELTON—EMMONS.**—At the residence of the late E. O. Emons, in Wakefield, Oct. 28, by Rev. J. H. Thompson, George O. Shelton and Esther F. Emons.

**THOMER—GOODHUE.**—In Brookfield, Oct. 28, by Rev. St. A. Brook, 16, or by Rev. J. J. Jandison, Horace L. Thomer and Hattie M. Goodhue.

## Deaths.

**CRESSY.**—Died, in Beverly, Nov. 10, William Cressy (brother of the late Wm. C. F. Laurence, of Zion's Herald), aged 60 years.

**NOTICE.**—The annual meeting of the Board of Education of the Methodist Episcopal Church will be held at the office of the Board, 150 Fifth Avenue, New York, Wednesday, Dec. 2, at 2:30 p. m.

C. H. PAYNE, Corresponding Secy.

**THE AMERICAN INSTITUTE OF SACRED LITERATURE—BOSTON BOARD.**—SECOND COURSE OF SIX LECTURES, to be given at the Young Men's Christian Association Hall.

Nov. 24, "Saul, the First King," President E. B. Andrews, D. D., LL. D., of Brown University;

Nov. 30, "The Bible-story Interpretation of Biblical History," Prof. W. J. Beecher, D. D., of Auburn Theological Seminary; Dec. 7, "The Three Principles of Prophecy Interpretation," Prof. Sylvester Burdison, of Colgate University;

Dec. 14, "The Bible and the Contemporary History," Prof. Francis Brown, Ph. D., D. D., of Union Theological Seminary; Dec. 21, "Credibility of the Supernatural in Old Testament History," Prof. G. Frederick Wright, D. D., LL. D., of Oberlin Theological Seminary; Dec. 29, "A Key to Biblical Interpretation," Rev. James M. Buckley, D. D., editor of the *Christian Advocate*.

Course tickets, with reserved seats, \$1.50; unreserved, \$1. Single evening admission, 25 cents. Course tickets and reserved seats can be secured at the book-store of Henry D. Noyes & Co., 134 Broadway St., at Brook, 16, or by direct mail, by order by mail to the secretary, Edward H. Chandler, 134 Broadway St., Boston.

**EVANGELICAL ALLIANCE.**—The regular meeting of the Boston Evangelical Alliance will be held on Monday, Nov. 23, at 10 a. m., in the Melancon. Subject, "Sunday Observance," by Rev. Wm. F. Crafts, D. D., of Chicago.

N. B. JONES, Secy.

**Business Notices.**

**READ** the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

**For Over Fifty Years** Mrs. Winslow's *Soothing Syrup* has been used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

**HYMNALS WANTED.**—Societies or persons having EPWORTH HYMNALS or METHODIST HYMNALS, which they are willing to give for use in our missionary work, will confer a favor by bringing them to or communicating with

D. H. ELA, Supl., Room 21, Wesleyan Building, Boston.

**DR. BATES' ANNIVERSARY.**—On Nov. 23, Dr. and Mrs. L. B. Bates will keep open house at the parsonage, 44 Saratoga St., from 2 to 10 p. m. The present year is the 40th of their married life, the 43d of Dr. Bates' ministry, and the 14th of his pastorate in the Meridian Street Church, Bethel. All members of the church and congregation, and the many friends of all denominations, and no denominations, will be gladly welcomed.

**GEORGE WRIGHT,** }  
A. A. RICHMOND, } Committee.  
G. W. EMERY,  
W. M. GILCHRIST,  
B. M. MAYO.

**TO THE PASTORS IN THE SIX NEW ENGLAND CONFERENCES.**—Do not fail to take a generous collection for the New England Education Society. Funds are wanted for needy but worthy young men who are desirous to enter the Christian ministry. More than forty beneficiaries from New England are receiving aid from our Society. We have not means enough to carry them through the year. If the Educational collection is taken on Children's Day, only one-half can be claimed by the Board of Education, New York. The other half should be sent to the New England Society. If the Educational collection is not taken on Children's Day, the entire collection should be sent to the New England Education Society, 36 Bromfield St., Boston.

A. S. WOOD, Treasurer.

**ROYAL**

**BAKING**

**POWDER**

**Absolutely Pure.**

A cream of tartar baking powder. Highest of all in leavening strength.—Largest U. S. Government Food Report.

## John H. Pray, Sons & Co.

Upholstery Department.

## Madras Muslins

Silk Cross Striped Curtain Goods.

Our Special Offerings this week will make most attractive bargains, and well worth the attention of all wishing to refurnish.

The Madras Muslins cover nearly the entire line of piece goods, and are all desirable and popular fabrics, and have all been marked down to much below their value, to close.

**For 25 cts. per yd.**

There are a lot of 50-in. tinted grounds in coin spots or detached figures; and 36-in. ecru and gold all-over designs, which have been sold at 50 cents.

**For 42 cts. per yd.**

There are some delicate grounds in soft Madras, beautiful for Chamber Drapery and

**BED SPREADS AND CANOPIES.**

**For 50 cts. per yd.**

There are some 50-in. Colored Madras, goods heretofore sold for \$1.00, which make up handsomely for

**DINING OR SITTING ROOM.**

**For 75 cts. per yd.**

Are our \$1.25 goods, also in different colorings, and the finest and best of the Madras family.

There are no prettier curtain stuffs in the market, and none so attractive for the money they cost, as the

**SILK CROSS STRIPES,**

Of which we have a larger variety, and all of which we shall offer,

**TO CLOSE,**

At Greatly Reduced Prices. The range of prices will be 80 cts., \$1.00 and \$1.25 per yard, all 50 inches wide.

A large variety of colorings will be offered, and we shall expect a quick sale for the entire lot. As they are all cross stripes, it will be impossible to sample them by mail, as we are usually glad to do with whatever we advertise.

## John H. Pray, Sons & Co.



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## The Sunday School.

FOURTH QUARTER. LESSON IX.

Sunday, November 29.  
John 19: 1-16.

REV. W. G. HOLWAY, U. S. M.

## CHRIST BEFORE PILATE.

I. Preliminary.  
GOLDEN TEXT: "Who was delivered for our offences, and was raised again for our justification" (Romans 4: 25).

2. DATE: Early Friday morning, April 7, A. D. 30.

3. PLACE: Pilate's judgment hall, Jerusalem.

4. CONNECTION: The examination before Caiaphas, as an informal meeting of the Sanhedrin, the insults offered to Jesus by the guards and attendants; a second and formal meeting of the Sanhedrin at daybreak, and the condemnation of Jesus; the accusation before Pilate; the private conference between the governor and the prisoner; Pilate's acquittal of Jesus; the clamor of the priests; Jesus sent to Herod, and sent back; Barabbas preferred to Jesus; and the prisoner to be released at the Passover.

5. HOME READINGS: Monday—John 19: 1-7. Tuesday—John 19: 8-16. Wednesday—John 19: 17-30. Thursday—Luke 23: 4-12. Friday—Luke 23: 13-24. Saturday—Matt. 27: 21-31. Sunday—1 Pet. 2: 20-23.

## II. Introductory.

Pilate Pilate hoped yet to save his innocent prisoner. He would have him scourged and let the soldiers enjoy their usual sport as in the case of one condemned, and by that time Jesus would be so disfigured and bereft of dignity that the mob might be mollified and not demand the extreme act of punishment. Stripped, therefore, and tied in a bent position to a pillar, the lacerating things fell upon the quivering back of the uncomplaining victim; and when this unspeakable cruelty was over, he was turned over to the soldiers for their brutal humor. The prisoner affects to be a king, does he? We'll carry the farce through, then. Some of them ran to cut branches from the thorny arbutus; others hunted up a reed for a scepter, and a scarlet cloak for a robe. The sharp spines pierced the brow and forehead as they were twisted round the head—all the better! The harder they used Him, the quicker He would die on the cross, and the less time they would have to wait.

In meekness Jesus endured all the blows, the derision, the suffering—and then Pilate went out to the waiting mob, and told them that he was about to bring Jesus out to them, that they might know that he found no fault in Him. And as He came forth, His form veiled with the smarting wounds of the lash, His face pale and plucked with pain and bruised with blows, the green thorn-crown fringed with crimson drops, robed in the flaunting burlesque of royalty, there was, nevertheless, something in the aspect of Him who was so undignifiedly drinking the cup which the Father had given Him to drink, which sent through Pilate a fresh thrill of awe. "Behold the Man!" he exclaimed.

But the dramatic effect which he hoped for utterly failed. The obdurate hearts to which he appealed had no flesh in them. The wild, reiterated yell of "Crucify Him!" broke forth anew—a cry which would not be appeased. "Crucify Him yourselves, then!" said Pilate angrily; "I find no fault in Him." "If you cannot lawfully condemn Him," they retorted, "we can, and you are bound to respect our laws. He deserves death by blasphemy, for making Himself the Son of God." This unexpected accusation sent Pilate back to the judgment-hall with a new and superstitious fear. "Whence art Thou?" he asked of Jesus. No answer came to the question. Offended at His silence, Pilate demanded, "Hast Thou no answer for me—for me who have power to release Thee and power to crucify Thee?" Jesus quietly replied, "Against Me you have no power save what is given you from above. Your sin is not so great, therefore, as that of those who delivered Me up to you, for they know whence and who I am." Again Pilate made efforts to release Him, but the Jewish leaders employed a final and cogent threat. "If you then let this Man go, thou art not Caesar's friend. Every one who makes himself a king declares against Caesar." This settled the question. Pilate sat down on the seat of judgment. "Shall I crucify your King?" he tauntingly asked. "We have no king but Caesar," they replied, careless in so doing that they acknowledged their hated bondage and repudiated their theocratic rule and hope. Sentence was thereupon pronounced (after the symbolic hand-washing), and Jesus was led away to His death.

III. Expository.  
1. Then Pilate therefore—because the Jew had preferred Barabbas to Jesus. Scourged him—a political act on Pilate's part to disarm the hostility of the Jews, and excite their compassion in behalf of Jesus. Scourging, it is true, preceded crucifixion, but Pilate evidently hoped that in this case it would suffice. This scourging was in itself a terrible punishment, when inflicted after the Roman method: The victim was tied in a stooping posture to a low pillar, so that the bare back curved might receive the full benefit of the blow; and the scourge was of leather thongs, armed with balls of lead or sharp pointed bones. There was no legal limit to the number of the blows, as in the Jewish rule, and under the awful torture the victim frequently fainted and sometimes died. As Pilate was required to stand by "to hear any confession that might be made," it is presumed that Jesus was spared the full horror of this inhuman treatment.

What He must have endured (in part) is shown to us by Josephus in the Epistle of the Church in Smyrna: "All around were tortured to see them," says he, referring to the martyrs, "so that with scourges that their very veins were laid bare, and the inner muscles and sinews, and even the very bowels, exposed" (Epistle).

2. The soldiers.—The rough, brutal soldiers—"the mercenary scum of the provinces"—were accustomed to have condemned prisoners turned over to them for their cruel sport. Twice before, in the early morning, had Jesus been subjected to similar acts of indignity and cruelty. After the scourging

the soldiers hastily clad Him in His undergarments and made Him the object of their brutal jesting. Platted (R. V., "plaited") a crown of thorns—in mockery of His kingly claims. The plant selected is supposed to have been the *nubia* or *nakh*, furnished with sharp spines and leaves resembling ivy. Put it on his head—"a mock laurel crown, like that worn at times by the Cæsars, and forced down, with its close sharp thorns, on our Saviour's temples" (Geklie). Put on him a purple robe—R. V., "arrayed Him in a purple garment"; doubtless the *saumon*, or short military cloak, scarlet or purple in color, fastened at the shoulder with a clasp. "A rough baroque of the long and fawn purple one worn only by the emperor" (Geklie).3. And said—R. V., "and they came unto Him and said"—kept approaching Him in mock homage. *Hail, king of the Jews!*—a derisive salutation. Smote (R. V., "struck") him with their hands—rude blows with the fists. From Mark we learn that they did spit upon Him contemptuously, and from Matthew that they put a reed into His hands for a mock sceptre.

4. Pilate . . . went forth (R. V., "out") again—out of the judgment hall to the waiting mob. Behold I bring him forth (R. V., "out") to you—hoping that, stripped of all semblance of dignity, clothed with the insignia of mock royalty, His thorn-crown and evident suffering would move their hearts to pity. That ye may know that I find no fault in Him (R. V., "that")—a three repeated verdict of acquittal. "It was most and right that he who had the chief hand in slaying the Lamb of God, the Sacrifice for our sins, should have three times publicly declare that he found no spot or blemish in Him" (Ryle). Behold the man!—words of conscious pity and of earnest appeal, showing that Pilate's heart was itself touched, and that he expected that the compassion of the multitude would be evoked by this picture of suffering; words, too, of unconscious testimony to the Man, the one perfect Man, the only true Representative of the race.

It is the human sufferer to whom Pilate draws attention, one whose suffering and whose aspect would have melted any heart not dehumanized by personal envy or that fierce spirit of revenge which has marked ecclesiastical fanaticism in every age (Revelation Commentary). This solemn presentation of Jesus before the world, preceding His final delivery to death, has produced the most solemn impression upon the minds of the church of all Christian ages. The pencil of the great masters of Christian art have selected it as a choice subject (Whedon). One of the choicest paintings in the Dusseldorf Gallery was an *Eccle Homo* with the Latin inscription: "All this I did for thee; what dost thou for Me?" Zinzendorf was greatly affected by the sight of this picture (Heubner).

6. Chief priests and officers.—They were the leaders in this ferocious cry, but there is every reason to believe that the people joined with them. Crucify him.—The "wild beast" spirit was in the ascendancy; nothing would satisfy them now but the ignominious and accursed punishment of the cross. Take ye Him (R. V., "take Him yourselves") and crucify him.—He scornfully bids them be their own executioners. "These words do not authorize them to crucify Him; they mean, 'Crucify Him if you like to do so; there is no charge on which I can condemn Him, and I will be no party to your act'" (Elliot).

7. We have a law, and by our (R. V., "that") law he ought to die.—The "we" is the emphatic word: You find no fault in Him; we do. You, as a Roman, have no law by which you can punish Him; we, as Jews, have. By our law He is "guilty of death," and you are bound to respect our law and execute its penalties, seeing you have deprived us of the right of so doing. Because he made himself the Son of God—a new and startling accusation, but having a different effect upon Pilate from what the Jews expected. They accused Jesus of blasphemy, perhaps also of being a "false prophet," and on either of these charges (Jer. 21: 16; Dent. 18: 20) He was liable to death by stoning.

It is noteworthy that God so ordered events that Jesus should not be condemned on any side issue, but solely on the ground of His claim to the Messiahship and to the Divine nature. Thus the rejection and crucifixion of Jesus result from the deliberate and blasphemous act of the rulers of Israel, and without the possibility of imputing any fault to Him. And Pilate is forced to sentence Him unjustly, with the full consciousness of it (G. W. Clark).

8. When Pilate heard . . . more afraid.—Pilate had felt something of the awe which the very personality of Jesus inspired; that awe had been deepened by the behavior of Jesus under the cruel insults and scourging to which He had been subjected; also, by the private message from his wife warning him to have nothing to do with "that just Man"; his conscience had been more or less awakened, and his regard for justice sharpened; but this new accusation awakens within him a religious and superstitious fear. "He pictures to himself 'the son of God' after the analogy of the heathen heroes, and fears the vengeance of the Jewish God, Jehovah." He had so unconsciously caused Jesus to be scourged. Celestial vengeance seemed to threaten him (Meyer).

9. 10. Went again into the judgment hall.—R. V., "entered into the palace again." Whence art thou?—What is Thine origin? Art Thou really divine, or only human? Gave him no answer.—The question was irrelevant, extra-judicial; it was not asked in the right spirit. Further, had Jesus answered, His answer would not have been comprehended by a man so destitute of moral earnestness as was Pilate; for him He had answered enough already. Our Lord's silence was, indeed, His best answer. "Would any mere man, of true and upright character, have refused an answer to such a question as this?" (Alford). Speaketh thou not unto me?—The emphatic word is "me"—"the emphasis of offended authority" (Lange). Power to crucify . . . power to release.—The R. V. reverses the order, putting "release" before "crucify."

11. No power at all (R. V. omits "at all") against me.—In other words: You claim an absolute power in My case; but be assured that whatever power you possess against Me is not absolute power; it is a power derived from one source alone—"from above," whence I come; it is a power permitted you for wise ends. Therefore he that delivered Me—primarily, Judas, or Caiaphas; generally, the Sanhedrin or Jewish nation. Hath the greater sin—because they sinned against the clear light of truth in rejecting and condemning Jesus, and in now demanding, or really forcing, the governor to execute Him on their decision; but Pilate also had sinned, in that, ignorant as he was of Jesus, he did not decide the case purely on its merits and insist on the acquittal which he had pronounced. He was the tool of the priests.

12. And from thenceforth—R. V., "upon this" because of what Jesus had just said. Pilate sought.—The tense implies, in the original, that Pilate made repeated (though unsuccessful) efforts to release Jesus. Jews cried out—an uproar that would not be quieted. All Pilate's expo-

sitions were drowned in the fierce outcry. The people were ready to take all the responsibility. His blood should be on them and their children. Pilate might wash his hands, or go through any other farcical performance, if only he would yield. He must yield, if he would escape being reported to the emperor for maladministration. If thou let this man go (R. V., "release this man") . . . thou shalt be a traitor to Rome for permitting a revolutionist to escape; or, you deserve not the honorary title, "friend of Caesar," if you protect one who claims kingship. Whosoever (R. V., "every one that") maketh himself king—which they falsely assume to be literally proven in a political sense in Jesus' case. Speaketh against Caesar—declares against him, rebels against him. Pilate's past administration would not bear scrutiny. He could not afford to risk an investigation. Further, even the suspicion of treason was well-nigh fatal in those times, with such an emperor as Tiberius.

13. When Pilate heard that saying (R. V., "these words") . . . He was driven to the wall, and knew it.—He had been playing with the situation; now the situation plays with him (Lange). "He who fears not God above all things, is condemned to fear man" (Tholuck). Brought Jesus forth (R. V., "out")—from the praetorium. Sat down in the judgment seat—indicating his intention to decide the matter. The pavement—of mosaic. "Such a tessellated pavement Julius Caesar carried about in his expeditions" (Lange). Gabbatha—a hill, or elevated spot. The Greek term emphasizes the floor, the Aramaic the elevated seat.

14. It was the preparation of the Passover—that is, Friday, or Paschal Friday, the term referring to "the Jewish habit of preparing the meals on Friday for the Sabbath, since it was forbidden to kindle a fire on the Sabbath" (Schaff). About the sixth hour.—Mark says, "the third hour." It is difficult to reconcile these statements. Perhaps Lange's suggestion is the best—that the expression "third," "sixth," and "ninth" hours are not definite statements, but include the intervening hours; thus the "third" hour of Mark may include the period between the third and sixth hours—between 9 o'clock and noon. Godet remarks that the apostles did not count time with the watch in their hands. Behold your king.—Pilate, though vanquished, must have his taunt.

15. 16. We have no king but Caesar—thus disclaiming their cherished Messianic hope; "and yet," says Ederheim, "all this professed loyalty to Rome was a sham. With this cry Judaism was guilty of denial of God, of blasphemy, of apostasy. It committed suicide; and ever since has its dead body been carried in shroud from land to land, from century to century." Then delivered he him—after the symbolic washing of the hands. He yielded Jesus to the priests, but the Roman soldiers performed the act of execution.

IV. Inferential.  
1. "The Head that once was crowned with thorns, is crowned with glory now."  
2. We should never fail to remember that the brutal insults to which Jesus was subjected, were a part of His vicarious sufferings; that for our sake He was scourged, crowned with thorns, mocked and smitten.  
3. Christ still stands before the tribunal of every human heart. Our responsibility is personal and pressing. What are we doing with Him?  
4. We may pronounce Him blameless as Pilate did, and yet, out of regard to selfish interests, may permit Him to be scourged and crucified.  
5. Pilate could find no fault in Him; who since Pilate's day has found any fault in Him?  
6. Either Jesus is the Son of God, or the Jews were right in calling Him a blasphemer. The Jews refused the kingship of Christ, and are angelic; but the King whom they crucified has a kingdom that widens every day, and the kingdoms of this world shall yet become the kingdoms of our Lord.  
7. Silence is sometimes our best answer.  
8. What a lesson we have here of doing right at whatever cost!ANNUAL MEETING NATIONAL W. H. M. S.  
MRS. J. W. CUSHING.  
THE tenth annual meeting of the national society of the Woman's Home Missionary Society convened in Foundry M. E. Church, Washington, Thursday, Oct. 29. The church was prettily decorated with flags, while the altar had upon either side beautiful palms and yellow chrysanthemums, in the midst of which was a fine oil portrait of our late president, Mrs. Lucy Webb Hayes, and above the altar on an evergreen spruce were written "Welcome, W. H. M. S." The meeting was opened with devotional exercises under the charge of Mrs. Clinton B. Fisk, Mrs. John Davis, the president, presiding. Addresses of welcome were made. Rev. H. R. Naylor, D. D., presiding elder of Washington District, confessed his feeling of disappointment when the W. H. M. S. was born into the family of church organizations, but of his subsequent pride and delight when he realized its vast usefulness and rapid growth; he also spoke of the many philanthropic institutions that claimed the sympathy and support of Washington people. Rev. Geo. Elliott, pastor of Foundry Church, welcomed the Society, and their beautiful city, also to the permanent location there some of their principal organizations. Mrs. C. L. Rosch, chairman of entertainment, gave a cordial welcome to the hearts and homes of the people of Washington.

An able and comprehensive report was given by Mrs. R. S. Rust, corresponding secretary, showing encouraging reports of work in all portions of our land, of a Society of 6,000 members, and property to the value of \$20,000. In our industrial schools 600 young women have been trained as effective Christian workers. The treasurer told of expenditures of the round number of \$84,574 in general work, \$10,240 in local work, supplies \$63,000, making a total of \$192,814—a gain in all departments of \$119,600 this year.

Mrs. McCabe made report on *Home Missions*, saying there were 15,000 subscribers, and urging increased circulation, as knowledge of work meant increase of zeal. Reports from different Conferences and Bureaus of earnest work and constantly enlarging fields of usefulness. Mrs. Willing spoke of grand work done in Immigrant Homes in Boston, New York and Philadelphia, and pleaded for aid for working among Italians who number nearly 100,000 in New York alone. The time has come for efficient work among the Indians, and Commissioner Morgan is willing to assist in every way possible. Report from Industrial Homes told of good work in overcoming Southern prejudice and of fitting the negro to make good citizens, to earn honest livings, and good practical missionaries among their own people. Great sacrifices are often made to

pay the small price of board, and great is the disappointment when the way seems closed to them. The secretary of Alaska Bureau gladly yielded her time to Dr. Sheldon Jackson, Commissioner of Education, who said he had long prayed for the privilege of addressing such a body of earnest Methodist ladies, and begged them to hasten to the help of Alaska, our own citizens, among whom every vice of heathendom was practiced—infanticide, infant marriage, polygamy and killing old people. A building worth \$12,000 ought to be put up at once, and it would be immediately filled with pupils. Methodism is responsible for Aleutian Islands, as no other church is allowed there, Alaska having been apportioned to different denominations for mission work. Later in the convention Mrs. L. H. Daggett brought two autograph copies of J. G. Whittier's last works called "Sundown," and donated by him, which had been prepared as gifts to special friends, also a letter from the poet to herself, which she sold for the benefit of missionary work; the books brought \$100 apiece, which was donated to Alaska, and the letter \$300, and was devoted to Lucy Webb Hayes Memorial Home, a room to be named for J. G. Whittier.

Mrs. Sprinkle, the superintendent of Mothers' Jewels Home, York, Nebraska, which now shelters and educates forty children, told of work there, and impressed all who heard her that she was the right woman for the place. Sunday, Nov. 1, services were held in all the Methodist churches by prominent workers of the Society, and different needs and phases of the work were presented. A children's meeting was held in Metropolitan Church, where Mrs. J. B. Woodcock, of Nebraska, spoke upon the need of homes for children who were left orphaned in this great land of ours. In the evening Dr. Henry Wade Rogers, president of Northwestern University, gave the anniversary address. He commenced by saying the W. H. M. S. had its origin in woman's love for Christ, home and native land, and from the time Pharaoh's daughter had rescued the infant Moses and said, "Take this child and nurse it for me, and I will pay thee wages," down to the present day, her heart had been ever tender and her ear open to the cry of distress and her hand ready to relieve. He cited Frances Nicholson, Agnes Jones, Clara Barton, and Frances Willard as able exponents of woman's work to-day. Improvements in hospitals, prisons and factories had been due to woman's influence. The religion of to-day must be life, not creed, such that we can say, as Christ said to John's disciples, "Go, show those things which ye do hear and see . . . the poor have the Gospel preached to them," etc. He pictured the terrible need in our great cities; the great gulch between luxury and poverty—1,250,000 persons living in tenement houses in New York city, and 3,000,000 people in our land who are hungry; women and children working for starvation wages in a Christian land, often fishing from garbage barrels for unwholesome food. A religion which shall reach and banish selfishness and misery, is what we need to-day; when Christ saw the multitude He had compassion on them, and His followers must be like Him. This work the W. H. M. S. are trying to do.

Mrs. E. E. Marcy pleaded for aid for work among Bohemians, who number 62,000 in Chicago, with no Protestant or Catholic church among them. One day was devoted to reports from the various Home Missions connected with the W. H. M. S., and the relation of the Society to this work was fully explained; also the willingness expressed to assume charge of any Homes desiring to come under their care. Representatives from the Homes were present, and easily distinguished by their black coat and bonnets with white ties, and their long peasant cloaks. I am quite sure New Englanders felt better satisfied with the simple gray bonnets which distinguish the deaconesses of the Boston Home. Coaches were generously provided to take the entire convention to the Lucy Webb Hayes Memorial Home, which was formally delivered over to the Society.

The officers for the ensuing year are: President, Mrs. John Davis; vice-presidents, Mrs. F. S. Hoyt, Mrs. H. C. McCabe, Mrs. Bishop Walden, Mrs. J. F. Willing, Mrs. W. G. Williams; corresponding secretary, Mrs. R. S. Rust; treasurer, Mrs. A. B. Clark; recording secretary, Mrs. F. A. Aiken. The delegation was royally entertained by the good people of Washington; a beautiful lunch was served each day in the chapel; a delightful excursion was planned to Mt. Vernon, which of nearly all availed themselves. Mrs. J. Eddy Somers, principal of Mt. Vernon Seminary for young ladies, gave a reception to the convention, whom she entertained in a most hospitable manner, the Methodist young ladies serving at table in a graceful and charming way. President and Mrs. Harrison graciously received the delegation in the Blue Room of the White House.

Among the interesting features of the convention was the introduction of many noble men and women, among whom were Dr. Sheldon Jackson, Indian Commissioner Morgan, Mrs. Catherine Booth Clibborn (who is identified with the Salvation Army work in France), Mrs. J. K. Barney, superintendent of prison department of the World's W. C. T. U., Miss Gurney, superintendent of police work, Miss Smith, railway evangelist, all of whom brought with them in their short but earnest addresses the inspiration of consecrated lives. Mrs. Bishop Simpson, Mrs. General Logan, and Mrs. General Foster were also present, besides a number of clergymen.

Appropriations were made for the following year of \$215,000; much of it, however, conditional on being raised in the locality where work is proposed. For our own Immigrants' Home, which has a debt of \$8,000, the last \$2,000 will be paid by the Society if our own Conference will raise the \$6,000. Of course we pledged ourselves that it should be done. Ann Arbor, Michigan, will be the place of the next annual meeting.

The convention was harmonious and inspiring, and every session of the Conference was marked by a spirit of consecration and devotion, from the communion service of the first day to the love-feast at the last, and closed Thursday noon, Nov. 5, after being in session for one week.

Bucksport District Ministerial Association.  
The Bucksport District Eastern Ministerial Association convened at Lubec, Oct. 19-21. The unfavorable condition of the weather detained a few, but the meeting on the whole was earnest and enthusiastic. Monday evening, at the request of the association, Rev. J. H. Irvine preached a deeply interesting sermon from Proverbs 23: 7. Tuesday, at the close of the morning prayer-meeting, which was a season of spiritual strengthening, the topics for discussion were taken up. Bro. J. F. Haley in the chair. A paper on the "Methods and Importance of Revivals," by C. L. Haskell, called forth one of the most helpful discussions of the session. Question page 154

of the Discipline, was the subject of an article by J. H. Barker, the concluding part of his paper, on the source of power in overcoming habit, being especially interesting. A paper on the relation of the church to the baptism of infants, read by D. Smith, was followed by an animated discussion which closed the session for the day. In the evening, A. J. Haynes preached from 1 Corinthians 2: 2. Wednesday's session opened with an essay by W. A. McGraw, on "Should not Incorrigible Members be 'Dropped' the same as Unworthy Probationers?" W. C. Anderson followed with a paper on the "Relation of the Church to the Social and Industrial Questions of the Day." Following the brief discussion which ensued, J. H. Irvine read an interesting paper on a somewhat unique subject—"Methodist Infidels." It was cleverly written and commanded the closest attention.

At the request of the brethren C. L. Haskell preached in the afternoon, taking for his subject "Prayer"—an earnest, helpful address which was greatly enjoyed by all. "The Minister's Relation to Secret Societies" was the subject announced at the evening session. The discussion was most interesting, some of the brethren indulging in a little good-natured sparring. This was the last meeting, and we were pleased to note how general the impression was that the entire session had been one of unusual interest and helpfulness.

A. J. HAYNES, Sec.

## Catarrh

Is a complaint so common that comparatively few people are entirely free from it, so insidious that it gains a firm hold almost before its victims are aware of its presence, so dangerous as to seriously threaten the general health, and liable to develop into bronchitis or Consumption.

It is a mistake to consider Catarrh merely a disease of the blood, and therefore the right way to cure Catarrh is to remove from the blood all impurities which cause and feed it. This is to be done by taking Hood's Sarsaparilla, the great blood purifier, which effectually expels all traces of poison and germs of disease.

Stuffed-up Feeling  
"For years I have been troubled with that terrible disagreeable disease, Catarrh. I took Hood's Sarsaparilla with the very best results. It cured me of that continual dropping in my throat, and stuffed-up feeling." Mrs. S. D. HEATH, Putnam, Conn.

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The hypophosphites of lime and soda add their tonic effect to that of the half-digested cod-liver oil. Let us send you a book on CAREFUL LIVING—free.

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DONALD KENNEDY of Roxbury, Mass., says, Strange cases cured by my Medical Discovery come to me every day. Here is one of Paralysis—Blindness and the Grip. Now how does my Medical Discovery cure all these? I don't know unless it takes hold of the hidden poison that makes all Honor.

DONALD KENNEDY—Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my right leg, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did it, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted catarrh. Last March I was taken with the Grip, and was confined to my bed for three months. At the end of that time I felt the Grip strike me, so that my Discovery was the thing for me: so I took a bottle, and before it was half gone I was able to go to my work in the mill. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye, I took your Discovery they all left my right eye but one; and thank God, the right light of heaven came in, and I am making my appearance in my work, and I am wonderfully astonished at it, and thank God and your Medical Discovery.

Yours truly, HANK WHITE.

MONEY AND TIME SAVED.  
Large Bottles of Adamson's Botanic Balm, for Coughs, Colds, Influenza and "La Grippe," contain just three times as much as the 50c size, and cost but 70c. So that our signature is on the bottle. Remember that.ADAMSON'S BOTANIC BALSAM  
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When the Deafness is caused by SCARLET FEVER, COLDS, MEASLES, CATARRH, AC. BY THE USE OF THE INVISIBLE SOUND SOUND DISC, 95% of cases can be cured, and all similar cases can be cured. The only place where it is sold, positively in New York City, is at the Deaf, 147 W. 4th St., N. Y.

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IN COMBINATION WITH  
Extract of Malt, and Compound Syrup of  
Hypophosphites, (Lime and Soda.)  
A RELIABLE REMEDY FOR  
PULMONARY DISEASES, COUGHS, COLDS,  
BRONCHITIS, DYSPESIA, SCROFULA AND GENERAL DEBILITY.  
Very easy to take. Does not produce Nausea, and is easily assimilated. Thousands of Physicians are prescribing it in their regular practice and many assert that it is  
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and the long line of Acute Diseases are eradicated by the use of the ELECTROPOISE more quickly and surely than by any other means. It strikes at the foundation of all disease in the system, is the most successful and valuable Remedy Agent known, and Cures where ALL OTHER AGENTS FAIL. It is a safe, easily understood, Home Treatment, and is in use by many thousands in the United States. We have many first-class references in Boston and vicinity, as well as in various parts of New England. Call or address Rev. L. A. BOSWORTH, Room 10, No. 36 Bromfield Street, Boston, Mass. General Agency for New England.

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JUST ISSUED. An elaborate collection of 200 songs, Mr. and Mrs. Froelich. Price 20 cents each; \$1.50 per dozen; \$15.00 per hundred.  
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# Zion's Herald

For the Year 1892.

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The paper will be sent to January 1, 1892, for

### ONE SUBSCRIPTION.

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### Specimen Copies Free.

All letters relating to the subscription department of the paper, or on other business, should be addressed to

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### Special Attractions.

A new departure for the coming year will be a delightful serial story by MYRA GOODWIN PLANTA, whose short stories and poems are so frequent an attraction in our columns, entitled, "A Great Appointment." It will continue about four months, and while of interest to readers of all ages, will come close to the every-day lives of young people, especially our Epworth League workers.

Prof. Wm. North Rice, in his next Scientific Notes, will write upon "Yellowstone Park," giving the results of personal observation and study.

WILLIAM A. MOWAT, Ph. D., so long the editor of Education, has written for Zion's Herald a series of War Stories in four parts, giving graphic descriptions of what he saw in the late Civil War.

An interesting and instructive Symposium upon "What an Atoning Sacrifice!" from prominent temperance workers, is all ready for publication.

PRESIDENT HENRY WADE ROGERS, of Northwestern University, Evanston, has written the first of our new educational series upon "Education West and East." These will be published with portraits.

REV. J. WHEAT DEARBORN, so well known as an able critic, by special request, will write upon the following very interesting topics: "What Some Boston Artists are Doing;" "Pictures in the United States Worth Going to See;" "New Ways of Making Pictures;" "Some Interesting Art Histories;" "Present Tendencies in Religious Art."

REV. JUSTIN A. SMITH, D. D., the distinguished editor of the Standard, of Chicago (Baptist), has written the first paper in the series of our "Other Editors," upon "The Baptists of America—Progress and Tendency." These articles will also be illustrated.

PRINCIPAL E. A. BISHOP, of the Vermont Conference Seminary, has written ably and convincingly upon "Monday as a School Holiday."

REV. W. HOWARD GARDNER makes a most valuable contribution upon "The Pulpit and the Pastoral Office."

PROF. W. T. DAVISON, of England, whose paper on "Biblical Criticism" attracted such favorable attention at the Ecumenical Conference, will, by special request and assignment, write a series of articles upon the same topic for Zion's Herald, acquainting our readers with the results of the latest critical and reverent study of the Scriptures. These contributions will be especially instructive.

REV. RUBEN THOMAS, D. D., has written with marked ability and with special suggestions for our young readers upon "Manliness."

REV. G. H. PARKHURST, D. D., of New York, will write with characteristic strength and style upon "Applied Christianity."

The publication of the East Maine Conference Edition forebodes what the other five special numbers will contain. It is now intended to publish next the New England Southern Conference Edition. An unusual demand will be made for these numbers because of the large amount of historic data which each will contain. Those who would make sure of securing these copies should subscribe at once.

The price of one year's subscription will secure Zion's Herald from date until January 1, 1892.

## Review of the Week.

### Tuesday, November 10.

— Opening of the argument in the Sayward Bering Sea case before the U. S. Supreme Court.  
— The Prince of Wales celebrates his 50th birthday.  
— The czar celebrates his silver wedding.  
— Four men lose their lives in a burning stable in Denver.  
— Unwonted activity at the navy yards; every vessel being prepared for sea.  
— Death of Frederick Mathushek, the piano manufacturer, at New York city.  
— A band of letter-box thieves, who have been operating in Washington, St. Louis, Chicago, and other cities, arrested by the Post-office authorities.  
— A cyclone which passed over the Andaman Islands, in the Bay of Bengal, causes the loss of 127 lives.  
— The Province of Rio Grande do Sul, Brazil, has declared its independence; dissension is general throughout the Republic.

### Wednesday, November 11.

— Four Brazilian provinces declare their independence of the Union.  
— Gov. Buchanan, of Tennessee, alarmed at the aspect of affairs in the mining region.  
— The Bering Sea dispute, to be settled by arbitration.  
— The Atchafalaya route secures a new line to the Mississippi.  
— The first convention of the World's Woman's Christian Temperance Union assembled in Faneuil Hall.

### Thursday, November 12.

— Furious gale on the British coast; many vessels wrecked.  
— Baron Fava to return to Washington as Italian minister.  
— The Chilean junta resigns; its functions to be exercised by Congress hereafter.  
— The Democratic opponents of free coinage in the next national election.  
— Everett votes not to be a city.  
— The Congress medal of honor for conspicuous bravery (at Gettysburg) presented to Lieut. Col. Edmund Rice, Fifth Infantry, U. S. A.  
— Miss Frances Willard elected president for two years of the World's W. C. T. Union, and Mrs. Mary C. Leavitt honorary president for life.  
— Rev. C. F. Lee changes his faith from Universalism to Episcopalianism.  
— John Blocher, of Buffalo, bequeathes his residence and \$250,000 for an Old Men's Home.  
— Death of Monrose Robinson at Philadelphia, one of the most eminent engineers in the country.  
— Friday, November 13.  
— Anarchists in Chicago disarmed, and their leaders arrested.  
— Death of Don Platt, the journalist, in Ohio.

— Sam Small assaulted in Atlanta by a saloon-keeper whom he had criticized.  
— A telegram received by the Brazilian minister in Washington declares that order reigns in Brazil.

— The California National Bank in San Diego closes its doors.

— Sir Neville Lubbock, representing the British West Indies, discusses reciprocity at the State department, Washington.

— Conspiracy discovered to overthrow the ruling dynasty of Greece.  
— Thomas E. Chase, of Providence, arrested in New York on a charge of opium-smuggling.

### Saturday, November 14.

— Oberlin College receives a bequest of over \$50,000 from the estate of W. B. Spooner, of this city.

— Nearly 600 delegates attend the Woman's Temperance Convention.

— The condition of Brazil becomes more critical. Reported defeat of Fonseca's soldiers.

— The President appoints November 26 as a day of national Thanksgiving.

— The big grain crop already too much for the Western roads.

— The Knights of Labor desire to unite with the American Federation.

— David Starr Jordan, president of Leland Stanford University, elected president at the Delta Upsilon Convention.

— The International Peace Congress at Rome declares in favor of partial disarmament, an international tribunal of arbitration, and the settlement at Bern of a permanent international peace bureau.

— The famine in Russia causing lawlessness; a discovery of a plot to revolutionize Russia by the creation of a representative assembly.

— The Cheyenne National Bank stops, with liabilities of \$200,000.

— Another German banker confesses to a heavy embezzlement, and surrenders himself.

— A water famine imminent in New York and other parts of the country.

### Monday, November 16.

— Dr. Storrs completes 40 years of pastorate in his Brooklyn church.

— Annual sermon yesterday before the W. C. T. U. by Lady Somerset in Tremont Temple; many pupils supplied by the women.

— Death of T. O. H. F. Burnham, proprietor of the Antique Bookstore in this city.

— Conflicting reports concerning Brazil still received.

— Successful observations of the moon's eclipse; no satellite of the moon discovered.

— A murder and a suicide in the Salvation Army barracks at Omaha.

— Mr. Dewey delivers an eloquent address on Faneuil at the New York memorial service.

— The Sandwich (N. H.) Savings Bank closes; deposits are small, and depositors will probably get 90 per cent.

— The Cordage Trust growing stronger.

### THE CONFERENCES.

(Continued from page 5.)

The pastor expects to occupy the new parsonage in four or five weeks.

**Schoharie.**—The union revival services held at the M. E. Church, at which Rev. Mr. Goodspeed assisted, have led over sixty to bring a Christian life. The revival continues; aisles, gallery, platform and altar steps being crowded.

### EAST MAINE CONFERENCE.

Rockland District.

**Wiscasset.**—The pastor, Rev. Edward Freeman, is carrying the Gospel message into the outlying portions of the town. A series of meetings in the Glidden district resulted in the conversion of several persons. He is soon to hold similar meetings in the other school districts. A chapter of the Epworth League has been organized with twenty-four charter members. Rev. Bro. Hadlock delivered an address, and assisted the pastor in organizing.

**Chelsea.**—Rev. W. W. Ogier, the pastor, baptized 12 candidates last Sunday. As many more are soon to receive the ordinance. They are the fruit of the recent revival.

**Friendship.**—The society has been making a few repairs; notably, re-shingling the church.

**Rockland.**—The Epworth League held an exhibition of art curiosities of all nations last week. It was very entertaining, elevating and instructive. The League netted about \$350, besides giving the public a rare treat.

**Presiding Elder Wharf** attended the interdenominational meeting at Waterville, Nov. 4, as a delegate, and rendered efficient service. There is a crying need in Maine for aggressive work.

**Belfast.**—Revival meetings have been held two weeks, aided by Evangelist Folsom, of Augusta. There have been fifteen hopeful conversions, besides many reclaimed from a backslidden state. More than that, the church has been greatly quickened. The pastor, Rev. G. B. Chadwick, and the people are earnestly working for greater results.

### Bangor District.

**Easton.**—For several weeks past a revival has been in progress on this charge at a point near Sprague's Mill. About 30 have been converted, and a new class has been organized with twenty-four members. Bro. Withers, the pastor, has been his own evangelist.

**Ashland.**—Bro. Jones and Allen have been assisting the pastor, Bro. Lidstone, in a series of revival meetings. This is one of the united fields in Maine, but God blessed their united efforts, and 20 or more have been converted.

**Patton.**—Since Conference 20 have been converted, 20 baptized, and 14 received into full membership. Bro. Banghart is having a prosperous year.

**Moro.**—Bro. Lilly has been holding successful revival meetings here, several have been converted, and some have been reclaimed. The foundation of our new church at Smyrna is being laid, and the house will probably be completed next season.

### CONANT.

### NEW HAMPSHIRE CONFERENCE.

Manchester District.

Rev. A. M. Wheeler, of the Vermont Conference, has taken up his residence at Salem Depot. The Junior Order of American Mechanics and the G. A. R. attended services at the Methodist Church here on a recent Sabbath, and listened to an excellent sermon by Rev. F. E. White.

The Social Union of the Lebanon Episcopalian Church, with Rev. W. H. Turkington at the keyboard. It is the organ of the Social Union of the Lebanon Methodist Episcopal Church, that has recently been organized. Rev. C. W. Bradlee and wife were the guests at the last monthly meeting. It is expected to be a power for good in social, intellectual and spiritual lines.

The stakes for the new church at West Swamsey were driven on Saturday, Oct. 31. It will be according to plan No. 19 of the Church Extension series, and will be an ornament to the village. A good deal of interest prevails in the community concerning it. Bro. Cliley, with his excellent and mature judgment, will handle the matter very wisely.

Work on the church improvements at Marlboro is progressing finely. A beautiful tower has been erected, an addition placed on the side of the house, and other changes that will be noted at a later time. Bro. Buzzell is pushing his work with much energy.

A Methodist convention was held at East Lempster on Tuesday, Nov. 3, under the direction of the presiding elder and the pastor, Rev. J. H. Brown. The exercises began at 10.30 a. m., and closed with the evening service. The subjects discussed were the great evangelizing agencies of Methodism, such as "Children's Day and the N. E. Education Society," "Preachers' Aid," "Tract Cause and the S. S. Union," "Church Extension," "Missions," "Freedom's Aid and Southern Education Society," "Epworth League Work," and "The Ecumenical Conference." Those present and taking part were Revs. G. H. Hardy, Josiah Hooper, C. W. Dockrill, W. H. Hutchins, C. O. Dunning, H. G. Holington, and the presiding elder. It was a fine meeting. We have never heard these topics better treated than by these brethren. Bro. Hutchins preached an excellent sermon in the evening. We borrowed him from Concord District, and it is understood we shall "call again." The people of East Lempster entertained all present with an excellent dinner and supper at the Town Hall. They have purchased paint, and intend to improve the looks of their church outside. It needs some inside, and as soon as they can raise the funds, they will begin work there. Are there not former members of this church who will help them? Ten miles from a railroad, they feel what all such places do, the weakening effect of the removal. Business closes the large places, and many of our country villages must have the support of missionary funds if the people are to have the Gospel according to Methodism. Bro. Brown is held in high esteem by the people to whom he ministers.

The work began at Munsville last spring is making very favorable progress. The pastor, Rev. Wm. Merrill, a supernumerary member of the New England Conference, has just moved there. He has been driving back and forth since Conference and is greatly in love with the work, and the people are with him. Better things are looked for. They have a very interesting Sunday-school and large congregations. The hall in which the services are held has recently been very much improved by paint and paper. Under the blessing of God this may become a centre of operations that will result in large growth to the church.

How we wish the people with means to spare would put into the presiding elder's hands one or two hundred dollars to be used in aid of the weak churches of the district! As much as is given to the district, the dollar is wasted nor a spirit of dependency created in any church. We must have more help in some quarters, or be perpetual losers. Other denominations place \$200 where we put \$20, or it may be, \$40. People of means among us should be urged to remember the cause of domestic missions in the New Hampshire Conference.

Rev. C. W. Rowley is making things move at Main St., Nashua. Nov. 1, 19, were received into the church—6 by letter and 13 on probation—making nearly fifty since Conference. At the last love-feast 400 were present, and a glorious meeting was enjoyed. There is a class-meeting revival—seven instead of two classes being held. A class-meeting directory has been issued, giving name and residence of each member and the time and place for the meeting of each class. The leader or the assistant is expected to visit the members and report once a month how many calls they have made, and for this report a blank card is printed. This subscription visitation will be invaluable. Why cannot this cheerful, faithful work be done in all our charges? Let pastors set to work on these lines.

The people at Marlowe feel in some measure discouraged by reason of the closing up of the tannery, and the necessary removal of a large number of their congregation to other places. Keene and Winchester churches are very much liked by all.

Rev. Mark Tisdale, of Chesterfield, has been visiting friends in Canada for a few weeks.

The church at Brookline, under the pastorate of Rev. H. L. Gimby, has been baptized at an expense of \$130, all of which has been paid. It looks well without and within.

Good indications are visible at Milford. The labors of Rev. Wm. Woods were very much enjoyed, and the congregations are increasing.

**Dover District.**  
**Amesbury.**—At the communion service on Sunday, Nov. 1, Rev. James Cairns received 15 members into the church—3 by letter and 12 from probation. He also baptized one.

**Kington** has recently completed the organization of an Epworth League, and is doing excellent work under Pastor Knott. Five persons have recently entered the ranks of the Christian army.

**Epping** has lately added 14 recruits to its League roll, and is hoping for large spiritual increase during its special campaign just beginning.

**East Kington** is being temporarily supplied by Rev. C. O. Kelley, of Haverhill. The legal organization of its board of trustees has been effected, and it is hoped that a satisfactory settlement can be made, so that this little society may have some continuous financial aid in the support of preaching in its beautiful little house of worship.

**Dover** is about arranging for the service of song in public worship by a chorus, and it is rumored that Prof. Bundy, of Rochester, may be the director under the new plan. A fine class in music is being trained by him.

**Raymond** is enjoying again the ministry of Pastor La Gro, whose complete restoration to health and strength is anxiously prayed for by many.

**Centerville.**—The beautiful new house of worship at the corner of Bridge and Hildreth Sts.—a monument to the sagacity of Trustee Marston and the industry of Pastor Holman—was dedicated Wednesday, Nov. 11.

Dr. J. W. Hamilton, of Boston, arrived at 1.15 after an all-night journey in a freight train from Monkton, N. B., and gave us a characteristic sermon on "Jesus began to preach," developing the importance of "manliness in the minister," after which he took pledges toward the debt amounting to \$400.

The pastor stated the cost of the property as it now stands to be \$18,000—\$9,000 of which has been paid, and \$3,500 of which is now secured in reliable pledges. After partaking of a bountiful supper provided by the ladies in the basement of the church, the people gathered again in the church at 7 o'clock, the rain still pouring, to listen to Dr. L. B. Bates on "The Hiding of His Power," after which, in response to his invitation, the sum of \$1,100 was pledged to reduce the debt on the property as it now stands to \$4,000. In order to this, the trustees have to collect before April the sum of \$5,000, reliable subscriptions for which amount are now in their hands. A sweeping revival of religion in this part of Lowell will make this one of the

most desirable appointments in N. H. Conference. The minister who enters into Bro. Holman's labors must be a sagacious, sunny, sanctified man of affairs, loving the Lord and His creatures, full of sympathy for the weak and wandering, and able to direct religion on business principles while he pushes spiritual life into full control of all the church business. For such a minister a place will wait in April next.

**Grace Church, Haverhill,** realized profit from the evangelistic services of last week; and the work of grace is now going on in South Haverhill, under the management of the Heddington Holiness Association, with good fruitage manifest daily.

**St. Mark's, Lawrence,** has made improvements in its church property, and is now making others, costing in all some \$200. Prosperity attends this work. Four persons united in full connection, 2 on probation, and 1 received baptism, Sunday, Nov. 1. A two weeks' revival service is now going on, in which Bros. Taggart, Spencer, Taylor, White and others will assist the pastor, who is abundant in labors.

**Dracut** is taking courage and doing good work in Sunday-school and Sabbath services. Bro. Rollins, of Centerville Church, holds service here at 3 p. m. every Sunday.

**Grace Church, Haverhill,** is holding special services this week with good interest. Bros. Cole, Taylor, A. L. Smith and others assist the pastor.

The **Centerville Church, Lowell,** is just now the point of special interest in this district. The persistent energy of a minister seventy-two years of age in working a mission field and collecting funds with which to bring the most worthy enterprises to its present state, and to dedicate a Methodist Episcopal Church in this unchurched, populous neighborhood to a great city, causes men to wonder with great admiration.

That all our people may give earnest heed to the approaching concert of prayer, is essential.

**Merrimackport.**—Nine young people took church vows, Nov. 1—4 by baptism, and 5 uniting in full connection.

Rev. O. D. Kelley supplied **East Kington**, Sunday, Nov. 8. G. W. N.

### VERMONT CONFERENCE.

St. Albans District.

**Swanton** loses its pastor, Bro. Elihu Snow, who has been transferred to the Arizona Mission and stationed at Tucson. His family remain for the present at Swanton. A large congregation gathered to hear his farewell sermon, which was preached from Acts 10: 5. The local press speaks highly of his qualities as a worker and a preacher. His friends in the G. A. R. and the Odd Fellows presented him with a valuable gold watch as a token of their esteem. Bro. Snow has the prayers and best wishes of all his ministerial brethren as he goes to his new field of labor.

Bro. John S. Tupper, a supernumerary of our Conference, has been engaged to supply at Swanton.

**Colchester** at present is being supplied by Rev. H. R. Edwards, a local preacher from Winoski.

Bro. Stebbins, of Underhill, has been supplying at Jericho.

**Pastor Hedges, of Grand Isle,** gave the address of welcome at the ordination service of Rev. W. C. Clark as assistant pastor of the Congregational Church at South Hero and Grand Isle.

The local press states that Rev. Austin Scribner and family have been making an extended visit to Craftsbury. We hope this indicates an improved condition of health.

It is intended to hold the District Epworth League Convention at **Essexburgh Falls** on or about Dec. 11.

At **Georgia 14** were taken into the church in full, and one was baptized on a recent Sunday.

Revival meetings are being conducted at **Wolcott**, the presiding elder assisting.

Dr. Hyde, of **North Hero**, is, from report, improved in health. He recently preached a very telling missionary sermon.

Rev. F. Merrill, of **Essexburgh Falls**, has been able to preach on several occasions during the year, although not very strong physically.

Mrs. C. A. Smith and daughter, of **Fairfax**, have gone to Boston, where they will remain during the winter. Pastor Clark, at **Fairfax**, is carrying on the work quite vigorously and is liked by the people. There have been some cases of conversion at the school-house appointment, and he is much encouraged.

### Montpelier District.

**Pastor Vail, at Puttfield,** has moved into the new parsonage which is just completed, to the joy of all concerned.

At **Barre**, too, the parsonage is completed, and Pastor Smithers and family are domiciled in their new home. The parson was furnished by the Epworth League.

Ever since the pastorate of Bro. Hamblin, at **West Randolph**, as well as before, the society has been steadily growing. Strong and helpful members, sound numbers in aid of administration, and a careful looking after all the details of work, have given Bro. Hamblin great success in this field. One was received by letter during the last quarter.

At **Bethel Gilead**, where Bro. Hamblin also preaches, things have been "looking up" in large measure. Two have been received by letter during the quarter just closed. The meetings alluded to in the last issue of the Herald have been very successful. Twelve have been converted at last accounts, and the work was still in progress. The Spirit of God was mightily moving on the people of the place, and greater results were expected.

Dr. Parkhurst's editorial in the last issue, under the caption of "Is Methodism no Longer Revivistic?" brought to light the fact that the Vermont Conference held behind the number of its full members during the past year more than any other of the six New England Conferences! This decrease is found on every district, it being 20 on Montpelier, 41 on St. Albans, 50 on St. Johnsbury, and 82 on Springfield. Counting the probationers in with the full members, Montpelier District shows a decrease of 35, St. Johnsbury a decrease of 20, Springfield a decrease of 99, and St. Albans an increase of 22; so that the revival on St. Albans District last year more than offset the decrease in full members on that and every other district, and made a net gain of 67 full members and probationers for the Conference. But for that revival, on that one district, there would have been a decrease all around. This shows what can be accomplished when pastors and people get sufficiently aroused. May the "Call to Prayer" just issued so inspire us all that each district shall have a revival with a thousand conversions. Why not?

Rev. W. J. Johnson, formerly a leading member of this Conference, has just been stationed at Sioux City, Iowa, for the fourth year.

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